The Catholic Church and the Destitute

by Father John O'Grady

Message

At a time when so much importance is attached to self-development, initiative, enterprise and all the virtues of individualism, the teachings and practices of Christian charity provide a most necessary antidote. It is just as essential, if not more essential, than it was in the time of Christ that every individual have brought home to him, in a practical and concrete way, the stewardship of all the good things of life that he possesses. Persons of large means, in fact all humanity, need to become more and more impregnated with Christ's doctrine of charity.

Editor's Preface

The modern world has a peculiar problem to deal with. When I say "peculiar," I am not perhaps quite just, for one should add that all very old civilizations have had something of the sort to face. Yet in a sense our problem is peculiar, because under the effects of the reformation we have come, over a large part of our culture, to a degree of intensity in the problem which has not been known either in other places or in other times.

That problem is the problem of the destitute.

Let us define our terms. We mean by the destitute human beings who are allowed no part in the normal economic functioning of society. A man who does not know where to turn for his next meal or lodging is obviously destitute. But he also is destitute essentially who does not know where he may turn for his meal or lodging, though still a living man, after some undefined moment. Everyone working under the competitive wage system is in this sense very truly destitute. The French Revolutionaries of the nineteenth century discovered an exact word for this kind of man. They call them the "disinherited."

Note here, at the beginning of any examination of the affair, however brief, a great philosophic quarrel. Has man a right to sufficiency and security?

The Catholic Church lays it down that he has. The Opposition to the Catholic Church lays it down that he has not: and therein lies the root difference. Our modern revolutionaries (such as the sincere and inflamed Communists) derive all the good in their system (which is bred by a hunger and thirst after justice) from Catholic morals. From Catholic morals also derive all those palliatives of the odious, inhuman, unstable, and obviously doomed organization of modern industrial society. It is from the doctrine that a human being because he is a human being, because he is created in the image of God, because his soul is equal (in its rights) to any other soul, that, in the Catholic system, the presence of destitution, even as an exception, is immoral. It is because an adverse system began to

arise four hundred years ago, with Calvin for its clearest exponent and directing genius, that, wherever that system has prevailed, destitution in the largest sense of the word (that is, the exile of most men from security and sufficiency) has been taken for granted.

For herein lies the peculiar mark of our unhappy times wheresoever industrial capitalism has been able to spread its tentacles. It is that the mass of men are in peril of destitution, and in the civic sense of the word are actually destitute. They are not secure of a sufficiency. They can but obtain the means of livelihood by a competition which is guaranteed unrestrained at every level; permitting wholesale dishonesty among those struggling to control the means of production, wholesale oppression by those who control the great mass to whom they dole out wages, and complete bewildering insecurity for all: for the rich in their ill-gotten and ephemeral industrial fortunes, juggled for in an unending gamble, for the bulk of citizens in their weekly and monthly wages, which may for each individual at any moment cease at the arbitrary bidding of another man.

There has been destitution at all times, and there will always be. There was never a nomadic tribe nor even a perfectly organized medieval parish in which some rebel or some idiot was not an outcast. But the special mark of our time is that the citizens are outcast in bulk. They are not deprived of livelihood in bulk, for if they were, the wealth of the rich would fail. The masses must be employed in producing. But they are deprived of a secure sufficiency. No economic arrangement determines that secure sufficiency for the great majority of citizens, as it is determined in free peasant societies even today, as it was determined everywhere in the middle ages.

Here, then, as everywhere, we come to that perpetual alternative. Either our civilization will return to Catholic morals or it will lose its essentials.

We are today passing through an ephemeral phase in which the citizen is called free, though deprived of economic freedom. The strain is becoming intolerable.

There is proposed for the relief of that strain the absurdity -

generous in so many of its votaries, but still a grotesque inhuman absurdity - called Communism. That is, the relief of the strain by handing over our lives to the politicians or a clique, or a despot (I do not count the people calling themselves "socialists" for it should be clear to any thinking man that the only explicit socialism is communism, that if you pretend to be a socialist without being a communist you are a liar).

That solution of the strain we may readily dismiss. It is tomfoolery, like asking men to walk on their hands. It may be attempted, but if it is attempted, the attempt will be merely destructive, like all attempts to work against the nature of things.

The next solution of the strain is that mixture of private property and co-operation, of well-distributed wealth and of corporate safeguard against its re-agglomeration, which would be the natural outcome of a renewed general Catholic culture: it is the ideal of the Guild, of the medieval manor, of all feudalism, and its object is the achievement of security and sufficiency for the mass of citizens.

This is what we shall have if the Catholic Church conquers in the temporal sphere.

If the Catholic Church does not conquer, if we return to Paganism, then the strain will be resolved by the re-establishment of that ancient and very stable institution called slavery. When we were all Pagans, slavery was normal, and when we become, or if we do become, Pagan again, slavery will be normal again. Not the slavery of an alien and inferior race, but the slavery of the mass of citizens compelled by social organization to work for the benefit of the few.

There is no other issue, save the acceptation of the Catholic culture.

The Christian Doctrine of Charity

The controlling groups of our civilization still set great store by individual liberty. They assume quite generally that leaving the individual free to work out his own economic salvation will mean the greatest good to the greatest number. ‘This doctrine of individual freedom coupled with the great opportunities opened to men in recent years has brought very large gains to a certain number of persons.

A few years ago students were inclined to conclude that, with all the available good land and all the natural resources of the world explored, the days of unlimited opportunity had gone. The experience of the past few years, however, belies such a view. No other period of human history has witnessed the accumulation of so many large fortunes.

Wealth is the source of tremendous power in these days. Talk as we will about the aristocracy of culture, it is the aristocracy of wealth that exercises most influence in the modern community. The situation is complicated by the presence of a large number of new rich whose buying power is out of proportion to their cultural background. They have not had time, as yet, to develop those traditions that moderate the selfish instincts of the individual. They are accordingly more inclined to abuse their new-found power than the traditional possessors of wealth.

In our time wealth exercises a far-reaching influence over the forces that mold public opinion. It can avail itself of the best experts along all lines and through the advertising columns it can go far toward influencing the judgment of the press. Many persons are concerned today about the great power that the ownership of several hundred million dollars places in the hands of a few people.

There is probably no country in the world where people worship so devoutly at the shrine of great wealth as in the United States. Success in this country has been very largely synonymous with material prosperity. The business man is very much sought after. He is the central figure in all social and civic movements. On all

occasions we listen with reverential awe to the words of wisdom that issue from his lips. People are at pains to avoid anything that may offend him. He is the mainspring in our highly complicated industrial machine and there is a widespread fear that anything which interferes with the smooth running of the machine may interfere with our industrial progress.

Wealth is no longer regarded merely as a means of maintaining people according to their status in life. The modern man wants to save his wealth so that he may be able to add to it. He likes to picture his wealth and the income therefrom increasing year by year. He can thus see himself climbing higher in the social scale and in the scale of influence. He can see greater opportunities on the horizon both for himself and his children not only for influence but also for enjoyment of the material comforts of life. Thus it is that our whole industrial civilization centers around wealth, its acquisition and its enjoyment.

In the beginning of modern industrialism it was assumed that unlimited freedom for the individual would bring equal justice to all. It was not considered necessary to have any special rules for the contest. Each person asked to be allowed to attend to his own business and to be let alone. Rules and restrictions of all kinds would do him more harm than good. Considering the relative degrees of strength of different individuals a contest conducted in this fashion was bound to produce untoward results.

Society paid a great price for its material progress. It deprived the weak of the things that were essential to their well-being. It sacrificed countless numbers of human beings on the altar of individual liberty. And it is only through the thorny paths of suffering and oppression that it has come to learn that unregulated individual liberty does not secure the greatest good of the greatest number.

The opportunities of our time are liable to overdevelop the selfish instincts of the individual at the expense of his altruistic instincts. The successful man is inclined to think too much of his own success and too little about his obligations toward his fellow beings. He is too liable to assume that the limitations of those who have not been so successful in life are due entirely to their own carelessness and

lack of foresight. He is forever preaching the doctrine of self-help and he very easily forgets that the same forces in life that make for success also make for failure. He does not recognize, for a moment, that under a system of practically unregulated competition the weak and unskilled are compelled to engage in a very unequal struggle.

At a time when so much importance is attached to self-development, initiative, enterprise and all the virtues of individualism, the teachings and practices of Christian charity provide a most necessary antidote. It is just as essential, if not more essential, than it was in the time of Christ that every individual have brought home to him, in a practical and a concrete way, the stewardship of all the good things of life that he possesses. Persons of large means, in fact all humanity, need to become more and more impregnated with Christ's doctrine of charity.

The philosophers of Greece and Rome preached a rather high type of natural love, but their doctrines were intended only for the few. They were never intended to supply a code of teaching or of practice for the multitudes. Under the Hebrew law the Pharisees, who were the great exponents of the law, regarded themselves as a class apart. They gave thanks to God that they were free from the iniquities that plagued the rest of men. While in the teaching of the philosophers natural love reached a rather high level it was very limited in its application and influence. The Hebrew law of charity was quite definite and specific. The law which the Hebrews were bound to follow was laid down for them quite clearly in the books Deuteronomy and Leviticus. "If one of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee come to poverty; thou shalt not harden thy heart, nor close thy hand" (Deuteronomy 15:7). "If thy brother be impoverished, and weak of hand, thou shalt receive him, yea, though he be a stranger or a sojourner, that he may live with thee" (Leviticus 25:35).

From the foregoing it would appear that the Hebrew law of charity was universal in its application. In other connections, however, we learn that the Jews, in the matter of charity, drew a rather clear line, of demarcation between their own people and those of other

nations. Their many wars with other peoples and, finally, the conquest of their own nation by the Romans served to make the Jewish people intensely nationalistic. "Throughout their whole history, moreover, the Jews were very much isolated from other peoples. They lived largely in their own past; they became worshipers of their own traditions. We cannot be surprised if, in view of their struggle to maintain their own institutions, they insisted on the most minute details in the fulfillment of their laws. (Father L C Fillion, S.S., *The Life of Christ*)

The Mosaic law was intended primarily and exclusively for the Jewish people. It was never intended to reach the world as a whole. The philosophers, especially Plutarch and Seneca, augh: rather high principles of natural charity, but their teachings were not put into practice on any large scale. One might be safe in saying that there was no real charity in Greece or Rome. One might go even further and say that there was no real charity in the world before the coming of Christ. The ancient world had never known that charity that binds together in one brotherhood, under the fatherhood of God, all races and nationalities, There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus" (Galatians 3:28). In the Christian dispensation all men belong to the same mystical body whose head was Christ. If any member of the body suffered it meant suffering for all.

In the teaching of Christ the love of the neighbor is a necessary corollary of the love of God. To the doctor of the law who asked him what was the most important commandment of the law he answered: "Thou shalt love the Lord, thy God, with thy whole heart and with thy whole soul and with thy whole mind. . . and the second is like unto this, thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets" (Matthew 22:37-40).

In the parable of the Good Samaritan we have a most beautiful and concrete interpretation of the Christian doctrine of neighborly charity. "A certain man went down from Jerusalem to Jericho and fell among robbers who stripped him also of his raiment and having wounded him went away leaving him half dead" (Luke 10:25). Our

Lord went on to describe the priest and the Levite, the official interpreters of the Mosaic law, passing by this man in suffering and need. A poor Samaritan, one of a people despised by the Jews, then appeared on the scene. His heart was moved with pity. The Samaritan administered to his immediate needs by binding up his wounds. He then took him to an inn overnight. Next day he made arrangements with the innkeeper to give the poor man care for as long a period as he needed it.

In the Roman Empire the individual was lost in the citizen and the citizen in the state. Slaves did not have any rights which the citizen was bound to respect. In the Christian law all men were children of the same God. Christ came to redeem all, both rich and poor, master and slave. Slaves were admitted to the new society that Christ established on earth on the same basis as free men. Slaves sat beside their masters at the agapae or love feasts. "The highest office in the new society, namely the priesthood, was open to slaves. While the Church did not advocate the immediate and universal freeing of those in bondage, the principles of human equality which it advocated were bound to work to their advantage. A master who had become a Christian would naturally take a different view of his obligation than that which he held as a pagan master.

The doctrines of Christianity introduced new principles in the relationships governing employers and their employees. New rights and duties between these two groups grew logically out of the doctrines of man's origin, his nature and his purpose in life as preached by Christ. Man's duties to himself and to his family created very specific rights as regards his employers. He had a right to the things necessary to discharge the duties imposed upon him by nature and nature's God. Christian masters could not treat their workers harshly or unjustly without violating the most sacred and most fundamental teachings of their religion.

In Roman law the father had practically unlimited powers over his family. Woman was virtually his slave. He could expose his young children to perish in the public places. He did not recognize any principle of conjugal fidelity. Sex morality had reached a very low stage. In His teaching on marriage Christ virtually proclaimed a new code regarding the rights of womanhood. "But I say to you,

that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery" - (Matthew 5:32). "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery" (Luke 16:18).

Under the new law family life is a rather complete mutuality. Both man and woman enter into a definite contract which is equally binding on both. The sex instinct becomes definitely associated with responsibility. It is definitely rooted in the rights and obligations of family life. Neither man nor woman is permitted to gratify the sex instinct outside of the family. Husband and wife have definite obligations in the care and upbringing of children. The pagan custom of exposing children is no longer permitted. It is opposed to the very fundamental principles of the new religion which attaches a priceless worth to each individual human soul.

Before the time of Christ the ordinary work was done by slaves or captives of war. It was beneath the dignity of the Roman citizen to work at any craft or for that matter to engage in any form of manual work. He preferred to pass his time at the Circus Maximum or at the races. For him life was one long grand holiday. The example and teaching of Christ gave a new dignity to labor. Christ, Himself, was a carpenter and the son of a carpenter. Saint Peter, whom he made head of His Church, was a fisherman. The Apostle of the Gentiles, Saint Paul, was a tent maker. The Apostles continued in their old avocations after they had received their divine commission to preach the gospel.

Christ came into this world as a poor child. He was born in a stable because "there was no room for them in the inn" (Luke 2:7). In truth might He have said: "The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head" (Matthew 8:20). Saint John the Baptist, finding that many of his disciples were in doubt as to the Messianic mission of Christ, decided that the best means of convincing them was to have them establish personal contact with the Savior. The Baptist, accordingly, dispatched two of his disciples on one occasion to wait on Christ. All the doubts of these two disciples and the others they represented

were reduced to one question: "Art thou He that is to come, or look we for another?" (Luke 7:20.) Christ's answer to the question is accepted as one of the strongest proofs of His divinity. "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead arise again, to the poor the gospel is preached:" (Luke 7:22).

The Savior thus places His work among the poor on the same level with His miracles as a testimony to His divinity. All throughout His public life our Lord associated with those who needed special assistance. One of the charges brought against Him by His enemies was that He constantly associated with sinners. Christ made His love for all mankind the great model of man's love for his fellow men. It was His great hope that His love would be the guiding star of mankind in all its social relationships. His love for mankind means suffering, agony, crucifixion. If man truly loves his fellow man he will be willing to sacrifice and to suffer for him.

Christ interpreted His new commandment of charity most clearly and concisely in His sermon on the last judgment. He stated most emphatically that it was by the performance of works of charity that all mankind would be judged.

> Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: naked and you covered me: sick, and you visited me: I was in prison, and you came to me. And when the just shall ask the judge when they did all these things he will answer: As long as you did it to one of these my least brethren, you did it to me (Matthew 25:34-40).

Here we have before us all the important corporal works of mercy to which men are obligated by Christian teaching. The obligation to perform works of mercy will remain forever fundamentally the same, although it will naturally have a new application from age to age. Christ expected us to use our natural reason and its discoveries in putting His teaching into effect. We can feed the hungry by

conducting a bread line or operating a soup kitchen, or we can make a careful study of those who need material relief; we can provide work for those who are able to work and we can give the type of relief they need to those who are unable to work. Besides providing for the material needs of the persons who are brought to our attention we can work for the improvement of social conditions so as to prevent a recurrence of these needs.

A very natural interpretation of "I was thirsty and you gave me to drink" would be aiding in movements to secure a sufficient supply of pure water for all the people. In some places pure water is not yet easily accessible. Pure milk is another very important asset in human health and welfare. Pure water and pure milk are at the basis of any program of public health.

While in modern communities people do not take strangers directly into their homes, we have organized movements for the homeless and those who, while not exactly homeless, need special protection away from their own homes. Every city has some facilities for the care of the homeless under public or private auspices. Modern cities also have facilities for the housing and protection of the large numbers of young women who must work away from their own homes.

The "clothing of the naked" today is really a part of our organized relief programs.

The "visiting of the sick" still remains to some extent a work of personal service. A number of volunteer organizations have included the visiting of the sick in hospitals in their programs. The largest part of the work of visiting the sick today must be done vicariously. It must be done by nursing organizations established especially for this purpose. It is a part of our duty of visiting the sick, to support these organizations. As we study the problems of the sick we are animated by the desire to do everything within our power to prevent sickness through a more adequate program for general health and to provide the best facilities that human science has to offer to restore the sick to health.

"I was in prison and you visited me." In the time of Christ, as at present, rigid standards were thrown about law observance. In the

later Jewish history there was a very pronounced tendency to depend on law in order to secure proper standards of conduct. The more the Jews depended on the law the less sympathy they had for the law-breaker. In modern times an effort has been made to bring about respect for law by more law and severer punishment. Christianity has always tended to humanize law. It has appealed to the conscience of the offender rather than outward physical force. Interpreted broadly the visiting of the prisoner in these days would mean the taking of a sympathetic attitude toward him, the making of an effort to change his attitude toward life's responsibilities, the guiding of his faltering footsteps in the paths of righteousness, and the humanizing of the law so that each individual may receive the treatment and correction best suited to his needs.

Saint Paul pointed to charity as the great test of the faith of the early Christians. "The end of the commandment is charity from a pure heart and a good conscience and an unfeigned faith" (Timothy I-V). "All the law is fulfilled in one word, thou shalt love thy neighbor as thyself (Galatians 5:14)." Charity, according to the Apostle of the Gentiles, is the great bond that unites men with God, the common father of all mankind, and since all men are brethren in Christ charity is the great bond of the brotherhood. Through God and His Son, Jesus Christ, all men are one. They are joined by the bond of love. This love is the expression of God's noblest attribute in the life of mankind. It is the nearest approach to perfection that we have in this life and it is a foretaste of the ultimate end and perfection of humankind.

The teaching of Christ emphasized the practice of self-control in the interest of the higher aims and objectives of human nature. Purely sensual gratification was forbidden. Everything that made for the development of the spiritual qualities in man's nature was emphasized. Human relations were to be governed by law; not by a law based on prestige or control of the individual or the class, but rather by a law based on the sacredness of human personality.

All persons were fundamentally equal in that they all had the same origin; were endowed with immortal souls, made unto the image and likeness of God. Hence it was that all men, no matter what their origin, their economic state, their class or their nation were equal

before God. If there was any preference, it was for the poor and the despised. These were the objects of special care to Christ and the society He established. "To preach to the poor has He sent men."

It was because of its sharp conflict with accepted attitudes and traditions that Christianity aroused so much opposition and brought on itself such bitter persecution in the Roman Empire. Christianity was really a direct attack on all the prevailing vices of the people. It opposed vice of all kinds and particularly sex vice because it was in conflict with the very basic objectives for which sex was instituted. The leaders of Roman society became furious when they heard the new teaching with its strong condemnation of their manner of living. All teaching and all wisdom, heretofore, had come from the upper classes. Here were the most revolutionary doctrines they had ever heard and they were being advocated not by leading men or philosophers but by poor simple artisans. But what gave force to the teachings more than anything else was the persistency of the advocates and followers of the new religion. There were no rewards or punishments that could change the attitude of the Christians one iota.

The doctrine of charity grew naturally out of the fundamental teaching of Christianity. It was essentially a religion of love. Love and union with God in love was the ultimate end of all men. Human love - that which attaches men most closely to one another and which is the most beautiful of all things earthly, was but a faint reflection of God's eternal love. Love - the highest attribute of God - was the object of mankind's greatest striving. Christ's coming into the world, His mission while here and His death upon the cross were the most striking proofs of God's love for all mankind.

Christ's love was set up as the model of the brotherly love that should characterize all human relations. "A new commandment I give unto you, that you love one another as I have loved you." All men, no matter what their social state, race or nationality, were brothers in Christ, children of the same God, heirs to the same heaven. We cannot, therefore, be surprised to find the first preaching of Christianity accompanied by a great outpouring of love. "The multitude of Christians were of one heart and one mind" (Acts).

Wherever Christianity has flourished its charity has made itself felt on all sides. Charity restrains selfishness and greed and inspires pity and love. It elevates that which is most noble in men and keeps the most sordid in check. The principles of Christian charity revolutionized the attitudes and theories of a pagan world. It developed a new attitude between master and slave, master and workmen, citizen and non-citizen, Jew and Gentile. Disregarding accidental differences, it recognized the equality of all human beings. It advised the weak and the downtrodden in terms of rights that were a part of their very nature and were given to them by God. It spoke to the rich and the powerful of duties toward their fellow beings that God's law imposed upon them.

In its fundamental teaching Christianity not only found an immediate remedy for distress and suffering, but it also restrained those human passions that make for distress and suffering. The head of the family was no longer endowed with unlimited power in dealing with the other members. His powers were now restrained by the rights of the wife and the children. The husband could no longer secure a bill of divorce when he was in a mood to do so. The bond of marriage became sacred and indissoluble. There certainly could be no better means of protecting the rights of mothers and children.

The greed of gain, with all that it implies, is the source of a large share of the injustice that we find in human relations. Persons want to secure all the things they need for the gratification of their own wants, both real and artificial, without any regard for the wants of others. Even after they have gratified all their reasonable wants, they keep on accumulating wealth for the very pleasure of doing so, while their fellow beings all around are enduring serious deprivation. Christ's teaching brought home to the avaricious, in no uncertain terms, the duties and responsibilities of wealth. It reminded them of the dangers and temptations to which wealth exposed them.

Christianity emphasized the obligations under which all men were placed to turn to the best account the talents that God gave them. At a time when manual labor was considered menial and degrading, Christ's teaching and the teaching of His followers emphasized its

dignity and worth. It emphasized the dangers of idleness and the obligations of work for all. In their daily lives Christ and His Apostles gave the world a practical illustration of the great dignity of manual labor. By its emphasis on the individual responsibility of all men to turn their talents to the best account and on the special obligations of the wealthy toward those in less fortunate circumstances Christianity presented the only effective means for the prevention of poverty.

Catholic Charities Before The Reformation

The Acts of the Apostles describe very clearly the charity that prevailed among the first Christians in Jerusalem. "The multitude of believers had but one heart and one soul, neither did any one say that aught of the things he possessed was his own but all things were in common. For neither was there any one needy among them" (Acts 4:32-34). The conditions described by the Acts of the Apostles in Jerusalem were really the conditions of neophytes in their first fervors. They were the first fruit of the preaching of the Apostles. Their fresh memory of Christ and of His miracles together with the opposition with which they met in the hostile world about them augmented their fervors.

Many persons have spoken about the community of property practiced by the first Christians as a fundamental Christian principle and one, therefore, that should be practiced by Christians in all time. We know, however, from the Acts that the surrender of individual property on the part of the first Christians was entirely voluntary. This is very clear from the case of Ananias. He, with his wife Sapphira, sold their property and left part of the price at the feet of the Apostles, retaining the remainder for themselves. Saint Peter reprimanded them not because they had failed to turn over all their money but because thy had lied about it. It was stated very clearly that the property was theirs to dispose of as they deemed best. "Whilst it remained did it not remain to thee? And after it was sold was it not in thy power?" (Acts 5:4)

The fact that the Apostles did not establish community of property in the other Churches which they founded is another evidence that the situation at Jerusalem was temporary and due to unusual circumstances,

The Apostles very soon discovered that the administration of the temporal affairs of the Church at Jerusalem interfered with the more important work of preaching the Gospel. They, accordingly, decided to select seven men of outstanding virtue and probity to have immediate charge of all temporal matters. Thus came into being an office which was to have a very large place in the charity

of the Church during the first five centuries of its history. During all this period the deacon was charged with the administration of charity under the direction of the bishop. He kept a list of the poor of the Church and made a careful investigation of their condition. Following the example of the Church at Jerusalem the other churches founded by the Apostles also selected deacons to take charge of the administration of their charities. The number of deacons selected was generally seven. For purposes of charity administration the city of Rome was divided into fourteen districts. Each deacon had charge of two districts.

From the beginning the Church recognized the peculiar genius of women in the administration of charity. There were many problems of home life that could be touched only by the gentle hands of the women. There were many problems of household administration that they alone were capable of meeting. In the western Church widows participated in the administration of charity under the direction of the deacons. In the eastern Church there seems to have been a special order of deaconesses.

In the early Church everything centered around the bishop. He is described as the pilot of the ship, a man of God, liberal toward the orphans and the afflicted, continually devoted to works of service.

At first there was usually only one church in each town and this was presided over by a bishop. Later when a number of auxiliary churches were established they were administered from the bishop's house. We can, therefore, understand why it is that the bishops loomed so large in charity in the early Church. It was only with the Christianizing of Gaul and Germany in the fifth and sixth centuries that the parish became an important unit in the life of the Church.

The charities of the Church during the first three centuries were supported by the offerings of the faithful made in connection with the Eucharistic service, by collections taken up at special feasts, through special contributions to the Church treasury, by special collections taken up from time to time, and through gifts of property made by wealthy persons on the occasion of their baptism. Many wealthy converts recognizing their approaching martyrdom turned over all their property to the Church.

During the first three centuries the Christians had a large field for the exercise of their charity in caring for their suffering and persecuted fellow Christians. They were like one brotherhood. No matter where a Christian found himself he was always at home. Hospitality reached a high point of perfection. ‘The stranger was taken care of in the house of the bishop or of the other Christians of the city.

The visiting of prisoners was a very prominent form of charity during the first centuries. Large numbers of Christians had been imprisoned for their faith. Special care was taken to offer these prisoners of the faith all the aids and consolations of the religion they had embraced.

After the time of Constantine the Church really found itself administering at the deathbed of an old civilization. It was compelled to deal with all the complicated problems arising in the transition from the Roman to the medieval civilization. The barbarian invasions from the North left poverty and devastation everywhere in their path. The increasing burdens of taxation compelled thousands of people to give up their lands and thus reduced them to a condition of poverty. Public administration was becoming more and more corrupt. .The state was compelled to look to the Church as the only instrumentality that was capable of meeting the complicated problems of poverty. It was quite natural that owing to the new situations in which the Church found itself its institutions of charity should have developed very greatly. The bishop's house and the homes of Christian families were no longer sufficient to provide a refuge for the sick, the homeless, and the large numbers of abandoned children. Special institutions known as *kenodochia* or hospitals were established for the care of the various classes of needy in the early part of the fourth century. In a number of places special institutions were founded for children who had been deprived of their own parents and for dependent aged persons. These institutions of charity were under the direct control of the bishops.

There appeared also at this time another institution which was destined to exercise an influence secondary only to the hospitals in the charity of the middle ages. Every monastery had its hospital in

which could be found the stranger, the sick, the crippled and the blind. All these received from the monks the best care and treatment that the experience of the age had to offer. It was the desire, moreover, of Saints Basil and Benedict, the great founders of monasticism, that all monasteries conduct schools for the training and education of the children of the poor. While new institutions of charity were appearing on the scene, during the fourth and fifth centuries, one of its original institutions was gradually disappearing. From the days of the first Christians in Jerusalem the agape had been one of the most outstanding symbols of Christian charity. It brought together in a real love feast the high and the low, the rich and the poor, masters and slaves. The agape was originally a part of the Eucharistic celebration, but after it had been separated from this great act of Christian worship, it continued to be a reminder of our Lord's last reunion with His disciples before His death and of His great token of love in instituting the Sacrament of the Blessed Eucharist. As the Christians increased in number the agape lost its significance. In fact, the agape led to such abuses that it had to be abolished.

During the fourth and fifth centuries the bishops of the Church were most emphatic in denouncing the social injustices that were responsible for so much of the poverty. They protested against excessive taxation and abuses in collecting taxes. They dealt very severely with usurers and with masters who treated their slaves inhumanly. In the management of its own properties the Church endeavored to give a concrete illustration of the Christian principles of justice and charity. In all their teaching the bishops emphasized the stewardship of property. Their guiding principle was that property was not given to men for their own benefit alone, but also for the welfare of their fellow beings. It was a sacred trust for which men would have to give a strict account. Riches are likened to the granaries of the poor. The bishops of the Church did not hesitate to apply the terms "thief" and "robber" to those who failed to give alms of their surplus.

The Christian fathers attached very great importance to the relation of almsgiving to the remission of sins. Many Protestant writers have maintained that the association between almsgiving and forgiveness of sins which occupied such a prominent place in medieval thought

was essentially an appeal to selfishness and gave rise to many serious abuses. Men, it is contended, did not have to concern themselves about the gravity of their transgressions, provided they were willing to give alms. Some Protestant writers have tried to make it appear that forgiveness of sins could be purchased for a definite sum of money. These conclusions are based on isolated statements made by the Church fathers in the course of their sermons. When studied in connection with the teaching of the fathers as a whole they show very clearly that in their minds almsgiving alone was not sufficient to obtain forgiveness of sins. According to Saint Augustine and to Saint Cyprian alms alone will not obtain forgiveness without a change of life. Saint Augustine clearly points out that the man who gives alms with the hope of obtaining a license to continue his sins, augments, rather than diminishes, his guilt.

According to the teaching of the fathers and the theologians, moreover, almsgiving tends to detach a person from material goods. It tends to give them a better understanding of the stewardship of property. It induces them to think in terms of the welfare of their fellow beings rather than of their own welfare alone. Almsgiving was, therefore, closely associated with the medieval theory of the social responsibility of property.

There is another aspect of the relationship of almsgiving to the forgiveness of sins that should not be lost sight of in this discussion. According to Catholic doctrine, after forgiveness of sins has been obtained through the Sacrament of Penance there still remains a certain amount of punishment to be borne by the sinner. The sinner is thus given an opportunity of showing the genuineness of his sorrow by making atonement for his sins through the performance of some corporal or spiritual works of mercy. In Catholic thought and tradition the relief of suffering and distress has always stood high among the means of atoning for the punishment due to sin. It is always assumed, however, that giving of part of a person's superfluous goods for the relief of distress is animated by the right motives, and that the gift is bestowed in such a way as to relieve rather than to injure those in distress. Aimless charity has never been sanctioned by the best Catholic thought. At times when the Church was compelled to deal with large masses of the poor it was

not able to give each case the individual attention required. In the last years of the Roman Empire it could not give the individual attention that was such a prominent characteristic of its work during the ages of persecution. The chances are, however, that considering the resources at its disposal and the vastness of the problems to be dealt with the Church did more for the relief of distress at this period than has ever been done in any other similar situation in the world's history. It never ceased to emphasize the social responsibilities of wealth; it never ceased to emphasize the duties of the state toward the weaker classes; it never took that harsh and rigorous attitude toward poverty that became an essential part of the philosophy of modern individualism.

According to the teaching of the fathers of the Church, like Saint Augustine, Saint Ambrose, and Saint Gregory the Great, the property of the Church was to be regarded as the patrimony of the poor. During the latter part of the fourth and the beginning of the fifth centuries the custom was developed of setting aside one-fourth of all the goods of the Church for the relief of the poor. The other three-quarters were set aside for the bishop, for the remainder of the clergy and for the maintenance of Church property.

The Church at this period continued to receive a large number of gifts from wealthy converts from paganism. It also received grants from the state which were generally used for the development of the hospitals. The ordinary Church collections still continued to be a fruitful source of revenue for works of charity. A number of outstanding bishops in the fourth and fifth centuries advocated that all persons be required to give a tenth of their possessions for the care of the poor. The principle of tithes was reduced to the form of law by the French synods in the sixth century. Cardinal Gasquet gives the following interesting summary of the development of the practice of paying tithes:

> Tithes are commonly defined as the tenth part of all the fruits and profits justly acquired, owed to God in recognition of His supreme dominion over man and to be paid ministers of the Church. In the old dispensation this recognition was made by Abraham, promised under vow by Jacob and

> legally regulated by Moses. In early Christian times, if there is no evidence of the existence of the practice it is only because the voluntary offerings of the faithful were ample to supply the needs of the Church and its ministers whilst the community of goods practiced by the first Christians hardly allowed the existence of real poverty among them. As the Church grew, its needs and in particular the less obvious needs of the faithful poor required some more regular and certain resources than the irregular and voluntary alms of its richer members. So in the Council of Macon in A. D. 585 is found the first express declaration of the Christian obligation of paying tithes, not indeed as a new law, but as the assertion of an admitted Christian principle. In the eighth century these payments began to be regularly made throughout the western Churches.

Christian charity had to reckon with all the poverty and suffering that had been left in the path of a ruined empire, All great social changes mean poverty and suffering for the weaker classes, and so it was after the fall of the Roman Empire. Roman institutions had disappeared and there were yet none to take their place. At this juncture the Church rendered a never-to-be-forgotten service to the cause of civilization. Its bishops and priests brought over to the new civilization the best that was in the old. The bishops stood by the Bavarian chiefs, showed them how the experience of the Roman law might be helpful to them in applying the customs and traditions of their races to the new situations in which they found themselves. The bishops pointed out how the law should be modified to suit the conditions of each case. In the hands of the early medieval bishops Roman law and pagan customs were robbed of their severity. The individual circumstances of each case were studied and the individual offender received the type of treatment best suited to his needs.

From the very beginning of its history the Bishop of Rome occupied a most outstanding position in the administration of the charities of the Church. In Rome itself there was a well-organized system of

charity from a very early date. About the year 100 Clement the First divided the city of Rome into seven districts with deacons and votaries in charge of each district. Fabian (236-250) divided the city into fourteen districts, with seven deacons and seven subdeacons in charge. There was in each district a central house (deaconia) from which the charity of the district was administered. It was recognized, however, that the Bishop of Rome was not only responsible for the poor of his own city but likewise for the poor of other cities. In the year A. D. 170 the Bishop of Corinth, in a letter to the Christians at Rome, describes in glowing terms the charity of their bishop. He tells them that the Roman Christians, under the guidance of their bishop, have been most generous in assisting the poor in other cities.

In the beginning of the fifth century the patrimony of Peter had become a well-established institution. The bishop of Rome had a central fund from which he aided the poor of Italy, Sicily, Dalmatia, North Africa and Gaul. It is in the Pontificate of Gregory I (590-604) known as Gregory the Great that we can see the Bishop of Rome exercising the fullness of his influence and authority in the charity of the Church. This great pope gave a shining example of charity in his own life. He never lost sight of his obligation toward the poor. All that he possessed he shared with them. He constantly kept before the bishops of the world their obligations toward the poor and he reprimanded most severely those who were remiss in this important trust.

About the year 500 the parish first appears as an important institution in the administration of charity. In the Roman Empire the Church was confined very largely to the towns. Such churches as had been established were directly in charge of the bishop. With the development of the Church in the rural sections of Gaul separate parishes were erected. The pastors of these parishes were responsible among other things for the care of the poor within their jurisdiction. The Council of Tours emphasized the responsibility of each Christian community for the care of its own poor, and placed the responsibility directly on relatives and the pastor. The bishop still continued to assume general responsibility for the welfare of the poor in his diocese.

After the beginning of the eighth century the development of the guilds and the feudal estates brought about some very striking changes in the social and industrial life of the people. The guilds were essentially protective agencies for their own members. They secured for them a fair return from their work and protected them against the hazards of life, such as sickness, unemployment, premature death and old age. The original guilds included all persons who worked at any trade or profession in the towns. Later separate guilds were organized for the different trades.

As a part of their work of regulating the income of their members the guilds adopted a rather complete system of regulation of the labor contract. In modern business we do not assume that regulation of wages necessarily means regulation of prices, because in our time labor is only one of the factors that enter into production. In the middle ages the situation was entirely different. Labor, then, was practically the only element in production. Regulation of ‘wages, therefore, meant regulation of prices. The guilds were also interested in keeping their products and their workmanship up to high standards. Before qualifying as a full-fledged craftsman a young man had to serve a rather long apprenticeship, at the end of which he was required to pass an examination.

The various craftsmen who belonged to organizations that secured for them a fair return from their labor, that protected their products against outside competition, that shielded them against sickness, unemployment and old age and their families against the economic losses of premature death, did not need very much charitable assistance. In fact, as long as the guilds continued in their primitive vigor, as long as they were able to retain control over the industrial situation there was very little poverty in the town. It was only when the guilds began to lose their control through the industrial changes of the fifteenth and sixteenth centuries that poverty in the towns began to increase very rapidly. In these centuries owing to the development of trade and the breaking up of the feudal system there was a great increase in the population of the towns. The large numbers of workers who were compelled to leave the land by the breaking up of the feudal estates had great difficulty in finding positions in the overcrowded towns. Even for their own members

the guilds found it very difficult to maintain their high standards. Such power as they had was taken away from them by the government which wanted to regulate everything. In many places the benefit funds which had been set aside to protect their members against the hazards of life were confiscated.

The guilds were not only fraternal societies and trades bodies, they were also religious associations. Every guild had its chaplain, its patron saint and its special religious devotions. Like all other associations in the feudal ages religion was an essential part of the life of the guilds.

As the guilds dominated the town life of the middle ages so was the life of the rural communities dominated by the feudal system. Each feudal chief owned a large section of land which was cultivated by his serfs under what was known as the three-field system. One-third of this land was used for spring crop, one-third for winter crop and one-third was allowed to lie fallow. To the individual serfs were assigned a certain number of acre or half-acre strips in the land under cultivation. In return for the use of the land the serf turned over to the feudal lord a part of the product and he also assisted in the cultivation of the land that the lord had reserved for himself.

Over and above providing him with the use of land the feudal lord had certain well-recognized duties toward his serfs. It was his special duty to protect the serfs against poverty and distress. While, therefore, the serfs had few opportunities for advancement they had a certain security that is not found under the modern wage system. They were protected against the economic hazards of life. They could be sure that they or their dependents would not become penniless.

As has been stated, the first hospitals were established during Constantine's time in the early part of the fourth century. These original hospitals were intended for all types of needy persons. During the ninth and tenth and eleventh centuries there was a great increase in the number of these institutions. Those established at this period were, however, entirely different from the earlier ones. They were largely institutions for the care of the sick. Special hospitals were established for persons suffering from contagious diseases, for the care of infants, and for children who could not be

taken care of by their own parents.

Besides the hospital and the institution for dependent children there was another institution, namely, the hospice which played an important part in the life of the middle ages. They were intended to provide accommodations for travelers and especially for those who were making pilgrimages to the various shrines. They represented a type of service that had been consecrated by years of usage in the Church, for the early Christians had been noted for their hospitality to strangers. The bishop's house was always a center of hospitality.

The wars and invasions of the eleventh century with their great number of wounded refugees seem to have brought about a great demand for hospitals. In 1089 the canons of Saint Martin of Pistore established a hospital of Saint Luke for pilgrims and convalescents, the Bishop of Wurzburg established one in 1097; the Bishop of Winchester, England, established a hospital in that city in 1110; the Archbishop of Rheims founded one in 1201; the Bishop of Winchester established Saint Thomas Hospital, Southwark, in 1221. All through the thirteenth century the number of hospitals continued to increase, Most of the hospitals of the eleventh, twelfth and thirteenth centuries owed their origin to bishops. Many established in the thirteenth century and a larger number in the fourteenth century owed their origin to pious associations and individuals who were anxious to do some work of charity. Many of the craft guilds aided in the establishment of hospitals. The various municipalities frequently assisted by grants of land or other forms of aid. It was not at all uncommon to find founders of hospitals giving over direction of them to the municipal authorities."

Like other charitable developments in the history of the Church the hospitals of the Middle Ages called forth large numbers of men and women who were willing to give their lives to this great work of service. The hospital was an invitation to them to consecrate themselves to the care of the sick. In most instances the personnel of the various hospitals formed themselves into religious communities of a local character. "This was true even in hospitals in charge of the municipal authorities. Besides the local religious communities a number of religious communities of an international character were formed in the latter part of the twelfth and the

beginning of the thirteenth centuries to take care of the hospitals and other charitable institutions. Among these was the Brotherhood of the Holy Spirit, established in the latter part of the twelfth century. The great military orders, such as the Knights of Saint John and the Hospitalers, established at the same period, were an outgrowth of the spirit of service developed by the Crusades. The order of Saint Elizabeth, now known as the Elizabetherinnen in Germany and the Gray Nuns in France, which traces its origin to Saint Elizabeth of Hungary, was founded in the early part of the thirteenth century. The work of this community among the sick and poor in France, Germany and Italy has been quite noteworthy. Other communities established during this period were that of Saint Anthony of Vienne and the Alexian Brothers. The latter was originally a lay organization. It was established as a religious community in 1458 for the purpose of burying the dead, but later devoted itself entirely to hospital work. The Alexian Brothers were introduced into the United States in 1868 and have since established a number of hospitals in this country.

During the latter part of the thirteenth and the beginning of the fourteenth centuries a number of abuses began to creep into hospital administration. The most important abuse was the custom of appointing as hospital superintendents priests and laymen who did not take any active part in their administration. They used the hospital revenues for themselves or their families and turned over the work of administration to salaried employees. The outstanding interpreters of Catholic thought were most vehement in their protests against this abuse. Saint Bernard called it a form of sacrilegious robbery. The Council of Ravenna held in 1311 decided that in the future the administration of hospitals should be in charge of religious who had dedicated: their lives to charity. In the Clementine Constitutions published in 1911 by Pope John XXII, the successor of Clement V, it was specifically provided that in the future the administration of hospitals be committed only to persons of good repute and those specially adapted to the work and that all persons in charge of hospitals should make an annual report to the bishop or the local municipality.

During the tenth, eleventh and twelfth centuries popes and councils continued to raise their voices against the abandonment of children.

Severe penalties were meted out to those who had been guilty of this offense. The hospitals continued to receive large numbers of abandoned children. Among those in charge of hospitals, however, there seemed to have been a definite feeling that they did not have the proper child-caring facilities. The hospitals believed, however, that the care of destitute and abandoned children was a distinctly parish function. The following quotation from the statutes of the Hôtel Dieu-Le-Comte de Troyes is significant in this regard: "Foundlings are not received in our house. If we received them they would come in such large numbers as to overtax our resources. Moreover, this is not our function, but rather that of the parish churches." According to Lallemand the same provisions are found in the regulations of Saint John of Angers. The Hospital of the Holy Spirit at Paris decided that it would receive only children born in lawful wedlock. Other hospitals restricted themselves to the care of infants whose mothers died in the institutions.

In the latter part of the fourteenth century we find evidence of special institutions for foundlings. In Germany the institutions for foundlings seem to have been distinct from those for orphans." Pope Clement VI and Innocent VIII were especially active in establishing institutions for foundlings.

The children received by the institutions of the middle ages were placed out with carefully selected nurses who received a certain monthly stipend for their work. After fifteen or eighteen months the children returned to the institution where they remained until about their tenth year, when they were placed out as apprentices with reliable craftsmen.

Great care seems to have been exercised in selecting the masters to whom the children were apprenticed. They had to be well recommended and God-fearing men; they must be prepared to treat the apprentice as their own child.

Parents turning their children over to hospitals for care were obliged to support them according to their means. Confessors were forbidden to give absolution to parents who relieved themselves of the responsibility of supporting their children.

Some modern writers on charity have given the impression that the

great increase in begging during the fourteenth and fifteenth centuries was due to the indiscriminate charity of the hospitals and monasteries. More careful writers have come to regard this increase in begging as a result of the peculiar social conditions of the times. For centuries the poor scholar had made his living by begging. This was the only way in which he could make a living, especially if he had to travel from place to place. Many of the pilgrims were assisted at the monastery gates on their way to the various shrines. The numerous wars throughout the middle ages destroyed or impoverished a great many feudal estates. It was exceedingly difficult for the serfs who secured their livelihood in these estates to make their living elsewhere. In the middle ages conditions were relatively static. People held onto their own positions and new opportunities were few and far between. The conditions for admission to the trades were regulated rather rigidly, hence it was that, when for any reason persons were compelled to abandon their old occupations, they found it exceedingly difficult to get settled again. "The development of trade in the fourteenth and fifteenth centuries exercised a very unsettling effect on medieval economic and social life. The roads opened by the enterprising merchants were also traveled by the sons of fortune. As happens in every great social upheaval thousands of people were separated from their old moorings and never settled down again. What possibly contributed, more than anything else, to the increase in begging in the later middle ages were the great clearances. The feudal estates were being broken up. The serfs who had been supported on their estates and guaranteed a certain amount of security drifted into the town. As yet the opportunities open to them in the rapidly growing trades were quite limited. The craft guilds were still maintaining their old restrictions in the interest of a decent standard of life for their members. The freed serfs in search of new employment made great demands on the charitable institutions of the time and finally by sheer force of numbers they helped to break down the whole structure of medieval economic life. The trader wanted cheap labor; he was, therefore, heart and soul against the old guild restrictions; he was, therefore, glad to contribute his part to the overturning of the old economic order.

Catholic teaching, from the beginning, emphasized the dignity and the sanctity of work. The duty of work for all was constantly

preached. The examples of Christ and His Apostles were ever set before the people as an inspiration to hard and persevering work. Those who sought to live off the labor of others were always severely reprimanded. If any charitable organization of the Church ever encouraged begging it certainly was running contrary to the best teaching of the Church. The preachers of the later middle ages were incessant in exhorting their people against giving any encouragement to beggars who refused to engage in useful work. The hospitals received only such as were ill and used the ordinary precautions to prevent themselves from being imposed upon.

The Church sought to protect the wage-earner so that he might be able to secure the things necessary to maintain him according to his status in life. It tried to prevent the usurer from exacting unreasonable bounties from the wage-earner. It blessed and indulgenced the protective associations to which the worker belonged. It fostered the development of associations from which the wage-earner could borrow money in time of need. It prohibited the merchant and the trader from charging the wage-earner more than a reasonable price for the necessaries of life.

Catholic Charities and the Catholic Revival

The institutions of the middle ages owed their life and their vitality to the teachings of Christianity. Christian teaching dominated the entire life of the people. It was as much a part of their working hours as their hours of play. Justice and charity were supreme in governing man's relations to his fellow men. In the exchange of goods no man was permitted to take advantage of the weakness or the necessity of his fellow beings. The principle of equality had to be maintained in all business transactions. Closely associated with the doctrine of justice was that of charity or love. Christianity, from the beginning, has been a religion of love. Works of charity have always been a spontaneous growth in the life of the Church. When a people have been truly Christian, works of charity have always flourished among them. The Christian religion has always been the religion of the heroic. From its first foundation at Jerusalem large numbers of its children have been willing to sacrifice everything for it. They have been willing to give their lives to care for all the most serious evils that have ever appeared. They have been willing to give themselves for the ransom of the capture, for the freedom of the galley slave, for the nursing of all kinds of diseases.

Charity has been a part of the parish life of the Church from the beginning. It has, in fact, been one of the principal activities of the parish. The monasteries, from the very beginning of their history, looked upon charity as one of their principal objectives. The hospital was always, essentially, a charitable institution. It provided the best care available for the sick and the poor and offered hospitality to the traveler on his way.

The Protestant Reformation, in the beginning of the sixteenth century, separated charity from Christian teaching. And as the branch, separated from the tree, withers and dies, so also did charity when separated from the Christian teaching wither and die. Its precious flowers and fragrance were no longer there to act as a balm to society's festering wounds. They had faded before the withering frosts of Protestantism. Luther and his followers had

preached the doctrine of justification by faith alone. Good works were of no avail for the salvation of man's soul, The reformers thus robbed Christian teaching of something that had been an essential part of its very life and spirit. It removed from Christian teaching that element which, more than any other, had made it a vital force in human society and had been responsible for its greatest victories. What would Christianity be, after all, without love and the opportunities it gives for the exercise of love? How much would be left of Christian influence without its hospitals and its charities of all kinds, without the sacrifices of those who have given themselves to others in the name of charity?

Christianity, from the beginning, has always taught men that their welfare and their development were bound up with the discharge of their duties to others. It has, therefore, been essentially a social religion. The leaders of the Reformation, on the other hand, centered man's attention on himself. They told him, in so many words, that he could be saved without paying any attention to the welfare or the well-being of his fellow men. How far-reaching the results of this teaching have been only the history of the past three centuries can tell.

Man is naturally selfish, and Protestantism, by separating his personal salvation from the welfare of his fellow beings, has given a powerful incentive to man's selfish tendencies. As the influence of Protestantism increased all social relations were placed more and more on an individualistic basis. It was not by any means a far cry from the religious teaching of Protestantism to the economic doctrine that the greatest good of all will be best secured when each man is permitted to seek his own end and aims in life without any hindrance.

It was not long before the reformers themselves began to appreciate the results of their doctrines. They saw the charity of the people drying up before their eyes and they saw selfishness becoming rampant everywhere.

> Under the Papacy, says Luther, people were charitable and gave gladly, but now under the dispensation of the Gospel nobody gives any longer; everybody fleeces everybody else and each

> wants to have everything for himself only, and the longer the Gospel is not preached the more do the people become steeped in avarice, pride and pomp. All the world grabs and saves and yet nobody will be called miserly, but every one is a "good evangelical" and true Christian. (J. Janssen: *History of the German People*)

The despoliation of the monasteries, hospitals and guilds deprived the poor of the resources on which they had depended for assistance throughout the middle ages. The doctrines of the reformers tended to dry up the spirit of generosity that had been fostered by the Church. The breaking up of the feudal estates increased very greatly the number of wage-earners. The great increase in the number of wage-earners, together with the development of trading corporations, deprived the guilds of the last vestige of their economic power. Without the protection of the guilds the workers were at the mercy of the powerful trading corporations. Complaints began to arise on all sides in regard to the increase of poverty, unemployment, decline of wages, crime and begging. The government had no recourse other than to take over the two great functions that had hitherto been discharged by the guilds, monasteries and the hospitals, namely, the relief of the poor and the regulation of wages.

After the despoliation of the monasteries and hospitals the government in England endeavored to induce their parishes to care for their own poor on a voluntary basis. After a number of fruitless efforts to persuade the parishes to raise the necessary funds for poor relief voluntarily, it was decided that the funds should be raised by taxation. "It soon became evident," says Elwood, "that the Church could no longer satisfactorily perform its ancient functions of collector and dispenser of relief. Gradually, through numerous acts the whole system of relief was transferred from the ecclesiastical to the civil authorities.

The various efforts to establish public relief in England culminated in the famous Poor Law Act of 1601 which has been the foundation of all British and American poor law legislation.

Under the English poor law work was to be provided for the able-

bodied poor, children were to be apprenticed and the poor who were unable to work were to receive relief. At first, the parish was the relief unit but later provision was made for a union of parishes.

In 1723 a law was passed authorizing the parishes either singly or in union to rent or buy workhouses. This law which has become so well known in connection with British poor law legislation, further directed "that no poor who refused to be lodged and kept in such houses should be entitled to ask for parochial relief." The same law that authorized the overseers of the poor to establish work-houses also permitted them to farm out the poor, thus giving employers an opportunity of securing cheap labor. The brutal treatment which the poor received at the hands of the contractors to whom they were farmed out forms one of the darkest pages in English social history.

Probably the very worst feature of the British poor law was the grants in aid of wages provided by the Gilbert Act of 1782. After it had robbed the old medieval charitable institutions the government, as was already noted, was compelled to take over the double function of relieving the poor and of regulating wages. By the statute of apprentices passed in 1562 the justices of the peace were authorized to regulate wages of all workmen. It was apparently the intent of the law that the government should give the worker the same protection he had received from the guilds all through the middle ages. How poorly the justices of the peace performed, all the historical records of the eighteenth century bear testimony. Finding themselves unable to resist the powerful economic pressure that was being brought to bear upon them to prevent them from securing a fair wage for the workers, the magistrates finally had recourse to the desperate remedy of using poor relief funds in order to supplement insufficient wages.

In the sixteenth and the seventeenth centuries the powerful trading classes in England wanted cheap labor and since the government was anxious to do everything in its power to encourage the development of trade it was loath to place any obstacle in their way. The government, at the time, was dominated by a mercantile philosophy. It felt that the securing of a favorable balance of trade was the one great means of building up the national exchequer and

national influence and prestige.

It seems to have been the dominant thought of England, during the two centuries following the Protestant Reformation, that the only effective means of dealing with the poor was through a harsh and stern poor law. Those who controlled the destinies of the country were more intent on promoting trade than in protecting human rights. Under the new order of things human rights were made subservient to the interests of trade. Instead of protecting the rights of the worker and controlling the forces that reduced him to poverty the law dealt with him as an outcast, as a sore on the side of society which could be removed only by a major operation. Here we find the beginnings of a new philosophy of poverty. Society was, in no way, responsible for the plight of the poor. Their poverty was due entirely to their own fault. If society could only make poverty sufficiently loathsome and repulsive the ordinary worker would not become a dependent. Instead of giving the individual any special protection, everything possible should be done to develop in him a spirit of initiative and self-reliance. This philosophy offered very little encouragement to the large number who had become the prey of powerful economic forces. It offered only a forlorn hope to the thousands of persons who were cleared off the land and were compelled to assume the rather unpromising task of finding positions in the towns.

As in England so also in Germany the Reformation brought about the final destruction of the old medieval institution of charity. The preaching of the reformers and the general upheavals of the times dried up the spirit of charity. The government was, therefore, compelled to take over almost entirely the responsibilities of relieving the poor. By German law the relief of the poor was made the responsibility of the local government. The same economic and social forces that were at work in England and Germany during the Reformation period were also at work in countries like France and Italy that had remained loyal to the Church. The feudal system had practically broken down, the guilds were finding it increasingly difficult to maintain labor standards. There was a great increase in the number of wage-earners. The powerful trading classes had acquired a dominant position in the councils of state. Existing institutions like the monasteries, abbeys and priories had become

entirely inadequate to the task of caring for the poor. Many times the revenues of monasteries and other religious institutions, part of which was intended for the poor, went into private and undeserving hands.

As a result of the failure of private institutions to deal with the problem of poverty there was a very pronounced tendency in Catholic countries to turn a large part of the work of relief over to the public authorities. In point of fact systematic public relief in Catholic countries antedated the British poor law. Juan Luis Vives is generally regarded as the father of modern systematic public relief. Vives was a humanist, a graduate of the University of Paris, a professor at Louvain and a tutor at the court of Henry VIII. In 1526 he wrote a book entitled *De Subventione Pauperum*, which he dedicated to the magistrates. This book, which was soon translated into French, Spanish and Italian, outlines a program of relief which was remarkable for its time. In fact, it contains practically all the elements of a modern social work program. It is as follows:

1. Two senators of the municipality accompanied by secretaries were to make a house to house canvass of the needy. In each instance they should make a careful inquiry into the circumstances of the case. This inquiry should include the names of the various members of the family, including the children, their occupations, the causes of poverty, etc.

2. The incorrigible and those unwilling to work should be sent to prison.

3. The magistrates should provide for the unemployed work of a character suited to their ages and condition. All the sick poor should be given a medical examination so that the magistrates may be able to assure themselves of their inability to work.

4. The poor should receive practical industrial training in order to increase their earning power.

5. The physically handicapped should be given vocational training for trades suited to their conditions.

6. A special effort should be made to find suitable work for aged

persons, Vives contended that there was no person, however feeble, who should not engage in some useful occupation.

7. Vives was strongly opposed to violence, harshness or severity in dealing with the poor. Each poor person, he felt, should be treated kindly and sympathetically and should be given the type of assistance best suited to his needs.

8. In order to carry out a social program money is necessary. Vives believed that the charity of the faithful and the existing hospitals could be depended upon to provide the funds. Vives believed that for the funds which could not be secured from the hospitals an appeal should be made to the faithful and especially to the rich. He advocated the placing of poor boxes in all churches. It was only after private charity had failed to provide the funds necessary for the relief of the poor that recourse should be had to public funds.

The teaching of Vives exercised a very profound influence on the development of public relief in Europe during the sixteenth and seventeenth centuries. It was put into effect in several Belgian municipalities and was made the basis of a new German law passed in 1531.

While serious abuses had crept into the hospitals and monasteries in countries that had remained faithful to the Church as well as in those that drifted away in the Protestant Reformation, a new spirit and a new zeal appeared, which gave the Church a new birth and a new apostolate of charity. In the middle ages religious communities had risen to take charge of the hospitals and other institutions of charity. The period immediately following the Reformation witnessed the rise of new communities that became world-wide in character. It witnessed the rise of new leaders that were destined to exercise a profound influence on the charities of the Church, and, in fact, on all charities. This new group included such household names as Saint Vincent de Paul, Saint Francis de Sales, the Venerable Jean Eudes and Saint Charles Borromeo. Of these the most outstanding and the best known to persons interested in Catholic Charities was Saint Vincent de Paul.

Saint Vincent de Paul was an intensely practical man. His work among the galley slaves, his experience as a parish priest in the

little town of Chatillon-sur-Chalaronne, his missionary activities on the estates of M. de Gondi gave him a first-hand view of the problems of Catholic and missionary work. He had a special faculty of interesting people of all stations of life in his manifold activities. He considered charity very largely from the standpoint of ministering to the poor in their own homes. When he was requested to have his Daughters of Charity take charge of the general poorhouse in Paris he politely refused. Most of his biographers contend that his refusal was due to his opposition to the general plan of sending the poor to an institution where they would be retained under compulsion. Lallemand states that Saint Vincent had received from his Irish Missionaries an unfavorable account of the English workhouses.

In all his endeavors Saint Vincent laid special stress on the care of the sick and the poor in their own homes. In one of his Conferences to the Daughters of Charity he said:

> Certainly a company such as yours which is destined for works so excellent, so agreeable to our Lord and so useful to fellow man can have no other author but God Himself, for until then (the foundation of the Daughters of Charity) did one hear of such work? One saw, indeed, religious men and hospitals for the assistance of the sick, there were also religious women who were consecrated to God to serve in the hospitals, but until you came, there was not found a community which dedicated itself to the service of the sick in their homes, and if in a poor family anyone fell sick he was sent to the hospital and thus were separated the husband from his wife and the children from their father and mother. Until then, O my God, Thou didst not furnish means of going to assist them in their homes, and it seemed in some manner that Thy adorable providence, which fails no one, did not extend its care to them.

The laity occupy a very important place in the charities of Saint Vincent de Paul. In fact, the laity became the controlling element in

his work. His basic objective was to have the laity participate on a larger scale and more actively in charity. Through the organization of the laity the pastor could reach the sick and the poor of his parish more effectively.

Saint Vincent's first charity organization, like all the other parts of his program, grew out of his daily experience. The incident that led to his organization of the Ladies of Charity is rather well known. While he was preaching to his parishioners on a certain Sunday he recommended to their charity a family that had been stricken with poverty and sickness. The response to his appeal was most generous.

Saint Vincent, however, on visiting the family the same afternoon was forced to exclaim: "Behold the great charity that they practice, But it is not well-regulated. These poor people are provided with too much at a time, a part of it will spoil and perish and then they will relapse into their former necessity." Thereupon the necessity of organization suggested itself to his practical mind. He induced a number of the women of his parish to band together for the purpose of assisting this family and such others as might need their assistance. This was the first confraternity of the Ladies of Charity. It was essentially a parish organization. The members were to visit and care for the sick and the poor in their own homes under the direction of the parish priest or his vicar.

It soon became evident to Saint Vincent that the Ladies of Charity could not carry out a complete program for the care of the sick and the poor in their own homes. The Ladies were volunteers. They had duties and responsibilities toward their own families. They needed to have their efforts supplemented by persons who could give their entire time to the work. The Ladies of Charity, themselves, recognized this need just as keenly as Saint Vincent.

The organization of the Daughters of Charity was Saint Vincent's answer to the need of full-time workers for the home care of the sick and the poor. What a far-reaching contribution he made to human welfare in this organization only the history of the community and a review of the work of its 44,000 members, scattered throughout the world at the present time, can tell.

In the course of his country missions, Saint Vincent came into contact with a number of young women who expressed the desire to give their lives to the ministry of charity. These formed the nucleus of his Daughters of Charity. They were placed under the direction of Mle. Le Gras and given practical training in the care of the sick and the poor. Each one was then assigned to a parish to work under the direction of the Ladies of Charity.

The basic work of his Ladies of Charity and his Daughters of Charity was the care of the sick and the poor in their own homes. Saint Vincent de Paul did not disregard any worthy appeal in the cause of charity. When an appeal was made to him in behalf of the foundlings of the city of Paris he immediately took up the work of caring for them in a systematic way. His faithful workers also interested themselves in the training of orphan children, in the teaching of religion in neglected rural communities and in the spiritual care of prisoners,

In 1885 Pope Leo XIII declared Saint Vincent de Paul the universal patron of Catholic Charities. All Catholic charity workers have come to look to him for guidance and inspiration in their efforts. The familiar picture of the saint with the little babe in his arms is to be found at the entrance of thousands of Catholic institutions in every country of the world. Large numbers of Catholic institutions, have been named after him. The influence of Saint Vincent has not been confined to Catholic work. It has made itself felt in many of the far-reaching Protestant social work movements of the nineteenth century. It is especially evident in the Charity Organization Society, which was founded in London in 1819 by Miss Octavia Hill. In her work for the development of modern nursing Miss Florence Nightingale owed much to her contact with the Daughters of Charity.

Saint Vincent de Paul did much toward emphasizing the parish as a unit in Catholic work. His Ladies of Charity and his Daughters of Charity were established primarily for parish work.

There was another leader of the Catholic revival who made great progress in restoring the spirit of parish charity, namely, Saint Charles Borromeo. According to the saintly Archbishop of Milan each pastor was in duty bound to know his own people, he was

bound to become acquainted with the needs of the poor of his parish. He should give special care to collecting funds for the poor. He must be ready to report regularly to his bishop on the care of the poor. Besides his work for the building up of parish organization and for the care of the poor Saint Charles was very active in eliminating abuses that had crept into the administration of the hospitals of Northern Italy.

In the seventeenth century public authorities used the same methods of suppression in dealing with delinquents that had been applied to the poor. The whole philosophy and temper of the Catholic reform movement of the seventeenth century was against the use of such methods. Saint Vincent de Paul endeavored to deal with poverty and delinquency by kindness and understanding. His real hope for reform rested in the spiritual regeneration of those with whom he dealt. He was no Utopian philosopher. He did not concern himself with the removal of social evils by legislation. He wanted to build up the spiritual edifice of the Church so that it might be able to reach the hearts and consciences of the people more effectively.

At the time of Saint Vincent de Paul there appeared another Catholic leader, who was destined to apply the principles of Christian charity to the reform of delinquent women. The Blessed John Eudes and his foundation of Sisters of Our Lady of Charity of the Good Shepherd are well known to all students of Catholic Charities.

In 1644 Father Eudes established the first Convent of the Good Shepherd in Caen for the reclamation of delinquent women and girls. According to his plan the penitents were to be divided into three classes - girls under fifteen who had contracted immoral habits or who showed a tendency toward immorality; girls over fifteen who sought admission voluntarily; those who were admitted at the request of parents and municipal authorities and who usually had already contracted immoral habits.

According to the original rule each Convent of the Good Shepherd was to be an independent unit. In 1835 the rule was modified for a large section of the community so as to enable it to extend its work more effectively. The original community established by Father

Eudes, therefore, really forms two communities at the present time. They are the Sisters of Our Lady of Charity of Refuge, living under the original rule, and the Sisters of Our Lady of Charity of the Good Shepherd of Angers. The main difference between the two communities is a difference of administration. The original rule provides that each house should be independent, the reform made by the Sisters at Angers provided for a central government with general and provincial houses.

The Catholic revival following the Reformation brought new life to the Church, which made itself felt in myriad ways, but especially in the care of the poor, in the instruction of neglected children and in training and education for the priesthood. Communities sprang up on all sides, through which men and women, in large numbers, dedicated their lives to Christian charity and Christian education. Besides the Daughters of Charity of Saint Vincent de Paul and the Sisters of the Good Shepherd there were the Sisters of Notre Dame, founded by Saint Peter Fouier in 1598 for the education of poor girls; the Sisters of the Christian Doctrine, founded in 1615 for the care of the sick and the gratuitous teaching of poor girls, the Brothers of the Christian Schools, established by Saint John Baptist de la Salle in 1684 for the education of poor boys. The original programs of the various religious communities established during the period of the Catholic revival have been modified to suit the needs of different countries. Within the past fifty years education has made large demands on all religious communities in English-speaking countries and has prevented them from giving as much time and effort to works of charity as they would like.

Saint Vincent de Paul established confraternities for men as well as for women. In the plan of Saint Vincent, however, the work of the men was to be supplementary to the work of the women. It remained for a Catholic layman of the first half of the nineteenth century to organize a society of Catholic men for charity work that seems to have been admirably adapted to the conditions not only of the country of its origin, but to the other countries of the world, as well. Frederick Ozanam and his companions at Paris in the thirties of the last century, really mark the beginning of a new epoch in Catholic work. They mark the beginning of a long line of Catholic lay leaders, who have done so much for the Catholic cause by

writing, teaching and practical works of charity.

Ozanam and his followers approached the problem of poverty as students and as philosophers. Their work among the poor was a part of a carefully mapped out plan for the regeneration of society and the defense of Christian principles. They held their meetings under the direction of M. Bailly, whom they affectionately called Father Bailly, for the purpose of preparing themselves to defend Christian truth the more effectively. At one of these meetings Ozanam suggested the organization of a society which would do more than reason or dispute about the principles of Christian teaching. For answer to the defense of the Gospel made by Ozanam and his party, the Saint Simonians retorted, "Show us your works." They admitted the grandeur of Christianity in the past, but contended that it no longer bore any good fruit. What concerned Ozanam, therefore, more than anything else in his first ventures in practical charity was the giving of concrete demonstrations of Christian living and thinking. He was convinced that more people would be attracted to Christian teaching by practical works of charity than by any amount of abstract teaching. With some timidity the little band of students formed themselves into a conference for works of practical charity under the patronage of Saint Vincent de Paul in May, 1833. Such was the humble beginning of the Society of Saint Vincent de Paul, which in a short space of years has become the most influential and the most widely extended charity organization in the Church.

The Society of Saint Vincent de Paul owes its popularity to the fact that it lends itself in such a helpful way to the development of lay service as a part of the parish program. It gives the laity of the parish a most wonderful opportunity of sharing in its pastoral work.

The society established by Ozanam was so organized that it lent itself not only to parish, but also to city-wide problems of Catholic charities. The parish conferences are responsible for the poor of their own parish. The Particular Council, made up of the representatives of each parish conference, is responsible for such city-wide problems as cannot be cared for by the individual parishes. Its flexible form of organization has enabled the Society of Saint Vincent de Paul to adjust itself to the varying conditions of

different countries and thus has brought about its world-wide acceptance as the great Catholic lay society for charity.

The early history and progress of the Society of Saint Vincent de Paul cannot be outlined more clearly than in the words of Ozanam himself at the inauguration of a new conference at Florence, twenty years after the establishment of the first conference at Paris.

> We were just then invaded by a deluge of heterodox and philosophical doctrines that were clashing all round us and we felt the need of strengthening our faith in the midst of the assaults made upon us by the various systems of false science. Some of our fellow-students were materialists, others Simonians, others Fourierists, others Deists. When we Catholics sought to call the attention of these wandering brothers to the marvels of Christianity, they said to us, "Yes, you have a right to speak of the past. In bygone days Christianity did indeed work wonders, but today Christianity is dead. And you who boast of being Catholics what do you do? What works can you show which prove your faith and can claim to make us respect and acknowledge it?" And they were right. . . . Then it was that we said to one another, "Let us to the front. Let our deeds be in accordance with our faith." Eight of us united in this idea and at first, as if jealous of our new found treasure, we would not open the door of our little assembly to anyone else. But God had other views with respect to us. The association of a few intimate friends became in His designs the nucleus of an immense family of brothers that was to spread over a great part of Europe. (Kathleen O'Meara: *Life and Works of Frederick Ozanam*)

The progress made by the Society of Saint Vincent de Paul during Ozanam's life was no ephemeral growth. The Society has maintained the same steady progress up to the present time. The Society was established in Italy in 1836, in Belgium in 1838, in

England and in the United States in 1844 and in Holland in 1846. At the end of 1928 it had 180,000 active members scattered in nearly every country in the world, 12,000 parish conferences and 42 Superior Councils affiliated with the Council General at Paris. In the United States alone, there were 18,000 active members, 1,500 conferences and 9 Metropolitan Councils.

The Society of Saint Vincent de Paul was not to satisfy itself merely with the doling out of alms. Alms were simply a means to an end. The principal concern of the members was the moral regeneration of the poor. "If you intend the work to be really efficacious," said M. Bailly, the president of the first conference, "if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms, bringing each your pittance of money or food. You must make it the medium of moral assistance, you must give them the alms of good advice.

In every country of the world, at the present time, the Church is carrying out a varied and intensive program of charities. Today it shares the field of practical charity with public and non-sectarian agencies and its work is carried on in close co-operation with these agencies. Poverty knows no distinction of race, class or creed. It is due, in large part, to social and industrial forces that affect all citizens. Catholic agencies, therefore, feel called upon to join with other groups in combating poverty and its attendant evils.

The taking over by public organizations of the largest part of material relief in no way limits the opportunities of Catholic agencies, It gives them an increasing opportunity of concentrating on the work for which they are peculiarly fitted, namely, the moral regeneration of the poor.

Charity and Social Justice

Day by day the social worker comes into contact with a great variety of situations that tax his energy and his resources. He is compelled to deal with families whose chief breadwinner is not earning sufficient to secure the necessaries of life, not to speak of maintaining proper standards of health and decency. Added to the problem of low income are those of overcrowding, lack of sanitation, exposure of child life to unwholesome neighborhood influences, and undernourishment, with consequent undermining of resistance to disease. Every social worker knows that these disabilities make family life all the more difficult. The social worker's clients do not have as much resistance as the ordinary citizens of the community because their difficulties are far greater.

The social worker cannot very well go on dealing with the situations that present themselves to him every day without asking the what and the why of them. He must be prepared to analyze each situation that presents itself, otherwise he will find himself dealing with symptoms rather than with the large factors in the situation. It has been long an accepted principle of social work that one cannot continue to give material relief without studying the situations that give rise to the need of relief. The giving of relief without a recognition of the other problems of family life is liable to do more harm than good. Relief is rarely, if ever, separated from other family needs. Of this, however, more will be said in a later section of this book. What we want to emphasize at this point is that the social worker in order to deal intelligently with his problems must have a fairly complete understanding of all the important factors entering into these problems. And as he studies the particular problems he finds that they are deeply rooted in the social and industrial order in which he lives. The social worker, therefore, comes face to face with the limitations of our most fundamental social institutions. Working on the frontiers of our institutions, he deals with them at their weakest and most vulnerable points. He sees large numbers of families needing spiritual guidance. He meets many others who do not secure equal protection before the law.

One of the most important problems that every person interested in handicapped individuals and families must face is the problem of income. The classical economists believed that wages, hours and working conditions were regulated by natural law. Any attempt to interfere with the operation of this law they looked upon as an attempt to frustrate the will of God. The members of this school believed that there was a certain fund set aside by capitalists for the payment of wages and that the amount which the wage-earners at any time received was a matter of simple division, with the number of laborers as the divisor and the wages fund as the dividend. Now the only way to increase wages, according to them, was by lessening the divisor or increasing the dividend. If wages are increased while the number of laborers and the amount of capital remain at a standstill profits will be interfered with and consequently employers will not have the same incentive to save. The amount of capital will thereby decrease and a number will be thrown out of employment. This supposes that a certain fixed amount of profits is necessary in order to induce saving, which is very far from the case. Again, an increase of wages does not necessarily mean a decrease of profits. Wages and profits may increase at the same time.

According to the members of the classical school not only was it impossible to advance wages while the wages fund remained at a standstill but it was also impossible to have a permanent advance of wages, even after the fund had been increased. In order to demonstrate the truth of this proposition they invoked the famous Malthusian principle of population, namely, that population tended to increase more rapidly than the food supply. Hence, wages were always tending toward a purely subsistence basis. The English economists, therefore, in the first half of the nineteenth century, while they deplored the misery and suffering of the workers, saw no remedy for it except restriction of population.

Classical economics was interested primarily in the production of wealth. It was the theory of a class that was concerned very greatly about the progress of trade and industry. It was developed in an age when capital in the modern sense was still new, when it seemed to be the one thing that was most essential for the prosperity of nations. We cannot, therefore, be surprised to find the economists

of the time attaching very great importance to capital. The owner of capital must have a definite and alluring reward if he is to devote his savings to industry. He is very sensitive to anything that interferes with the size of his reward, or the security of his investment.

The philosophy of the latter half of the eighteenth and the first half of the nineteenth centuries gave industrial leaders a splendid opportunity of popularizing their economic views. They wanted freedom from what they considered an artificial regulation of their business. They wanted to be free to use their property as they pleased. They did not believe that they should reckon with any other interests, save their own. Hence, they sought, by every means in their power, to remove all interference with industrial relations through private groups or through the state.

The new economic liberalism attained its greatest popularity when industry was passing from the handicraft to the machine stage, and when the artificial relationships of the large factory were being substituted for the intimate and personal relations of the small shop. In a period of revolutionary industrial changes the leaders of industry were being freed from all sorts of interference. They were free to strike the best bargain they could with their workers, and it was assumed that any bargain struck was the best for all concerned. It was no concern of society how much wages a man paid his employees, nor how many hours a day they worked. In all the industrial, social, political and religious relationships of life there was one basic principle to be kept in mind - man is driven by an irresistible force to seek his own self-interest, and when each individual is permitted to seek his own interests the greatest good of all will be promoted the most effectively. This principle assumes that there is a harmony between the interests of each individual and the interests of society.

The application of the individualistic economic philosophy meant the removal of all restrictions in the industrial relations. It was contended that any artificial restrictions, whether imposed by law or by trade union action, would be harmful alike to employers and employees. The classical economists sympathized with those who were ground under the millstones of natural liberty. The only hope

they held out to the mass of wage-earners was that nature, in time, would so regulate their numbers as to allow them a "mere subsistence wage." They argue that it would be worse than useless to raise the wages of any one group of workers, because what these received in the way of additional remuneration would be subtracted from the wages of other workers.

It was to be expected that the philosophy of natural liberty should have made a powerful appeal to the industrial and trading classes. It gave them an important handicap in their race for wealth and power. It set its seal of approval on the virtues that were most dear to them, namely, thrift, enterprise and hard work. These virtues they looked upon as the touchstones of progress and the foundations of the new industrial civilization. When people were unable to secure their goals in life it was due to their failure to follow the beacon light of self-interest. And it was only the thriftless and the shiftless who failed to recognize this great beacon light. The chosen children would never be satisfied to live in darkness. And there was no reason why the children of light should waste any tears on those who were satisfied to live in darkness. What the latter needed most of all was rigid discipline and hard work.

Students have recognized a rather close kinship between the teachings of the classical economists and those of the Puritan fathers. The Puritans were more logical than the early reformers. While their progenitors poured out their vials of wrath against the Pope, they continued to preach fairly acceptable Catholic doctrines in regard to industrial relations. It remained, however, for the Puritans to carry the doctrines of the Reformation to their logical conclusion. Puritanism joined hands with the economic creed of material liberty in emphasizing the individual virtues of thrift and enterprise in contradiction to the virtues associated with social responsibilities. Man's social responsibilities were to be sacrificed in the interest of his individual development.

While Catholic teaching has always emphasized the rights of private property and has fostered labor and thrift it has emphasized that the individual cannot use his control over poverty or his superior ability in order to deprive his fellow beings of the things necessary to satisfy their fundamental human needs. The Catholic teaching on

this matter is summed up by Dr. Ryan as follows:

> Human needs constitute the primary title or claim to material goods. None of the other recognized titles, such as productivity, effort, sacrifice, purchase, gift, inheritance or first occupancy is a fundamental reason or justification of either rewards or possessions. They all assume the existence of needs as a pre-requisite to their validity. . . . First comes the general claim or fact of needs, then the particular title or method by which the needs may be conveniently supplied.

An economic doctrine which permits one group of persons to use their superior position in order to deprive others of the things necessary to satisfy their needs is, therefore, inherently defective. In reference to the results of the application of an individualistic philosophy in industrial relations Pope Leo XIII says: "To this may be added the custom of working by contract and the concentration of so many branches of trade in the hands of a few individuals so that a small number of the very rich have been able to lay on the teeming masses of the laboring poor a yoke a little better than that of slavery itself." In his famous encyclical on the condition of labor, from which this quotation is taken, Pope Leo restated and emphasized the traditional Catholic doctrine on the rights of the workingman.

The whole system of medieval economy was built up around the principle of giving the craftsmen a sufficient return on their labor in order to maintain them according to their particular status in life. With this purpose in mind the guilds regulated the prices of all their products. The guilds, however, did not take a purely one-sided view of the situation. While reckoning with the needs of the artisans in fixing the prices they were on their guard against fixing a price so high as to deprive the poor of the necessaries of life. And the guilds were not satisfied with merely securing for their members the things necessary to maintain them according to their status in life. They assumed most, if not all, of the functions of mutual insurance associations. When sickness overtook them the craftsmen could rely on the benefit funds of the guilds. If an artisan died prematurely he

felt assured that his wife and children would be taken care of through the same source. Nonetheless important than the foregoing service was the interest that the guilds promoted among the members in their standards of workmanship. The craftsmen of the middle ages were not like the modern wage-earners, who, while they make their living from their work, live their lives outside their work. Work for the guild-man was an art. He took a keen pride in the quality of his wares. For the modern factory employee handwork is a monotonous, enervating and fatiguing process. There is no particular pride in the product because the individual worker can scarcely discern his part in the whole.

In the middle ages a genuine effort was made to regulate industrial life according to the principles of Christian ethics. There was no thought of separating industry and ethics in two water-tight compartments. It remained for classical economics to divorce industry completely from its ethical foundations. One of the great tasks of the modern social worker is to help restore industrial relations to their ethical moorings. The Catholic worker should occupy a position of leadership in this movement, in the consciousness that he is working for the realization of Christian principles in industrial relationships.

Some modern Catholic writers believe that the only solution of modern economic problems is a return to the medieval system. The chances are, however, that there are few who would want to sacrifice the gains of modern industry while there are at hand other methods of remedying its defects. The medieval system worked reasonably well in its time. It might not work so well in a highly complex civilization. While we may not wish to return to the medieval economic system, we can learn much from it in dealing with modern problems. The principles of human rights which it endeavored to apply are just as applicable at the present time as they were at any time in the world's history. The right of man to have access to the things necessary for his well-being, his right to a return from his labor sufficient for the development of his God-given personality, and the discharge of his duties as the head of a family are just as sacred today as they ever were. The essence of one modern social problem consists in satisfying man's fundamental personal rights without sacrificing any of the important gains of

modern industrialism. When we are dealing with modern industry we. are dealing with a highly complex machine. We must beware lest in our endeavors to overhaul the machine too quickly we may throw it entirely out of gear.

Modern economists tell us that under conditions of free competition the wage-earner tends to receive what he has added to the product or the full economic value of his labor. From actual observation, however, we know that free competition does not exist between the employer and his employees. The former is in a superior bargaining position. He has a more accurate knowledge of the market and he does not usually depend on the bargain to secure the things that are immediately necessary for his livelihood. If the worker depended on an alleged free competition to regulate his income he would be placed at the mercy of powerful economic forces that would grind him to the dust. In a word, he would be deprived of the things that are essential for his livelihood. Human lives and human welfare would be sacrificed on the altars of industry.

If we are to secure justice for the wage-earner we must find some force that can neutralize the bargaining power of industry. It is a fine ideal to work for the more general distribution of ownership and we must not lose sight of this ideal. We must make it possible for the worker to own his own home and his little plot of ground; we must make it possible for those who desire to become cultivators of the soil to own their farms. But the problem that concerns the wage-earner most vitally is the return he receives from his labor. He wants to be able to pay his grocer, his butcher, his milk man and coal man, and his tailor from his Saturday check. No matter how good a manager his wife may be she cannot stretch the pay envelop beyond a certain point. She knows how much the family needs for food, clothing and shelter. If she stints on certain items she knows well that someone will suffer. Frequently it is the milk for the children that is cut off and before many months the unwelcome message may come from the school nurse, or the nurse from the child-welfare center that Johnny or Mary is undernourished and threatened with tuberculosis.

No less important than the worker's income today is the continuity of his income to-morrow. The worker lives in a state of perpetual

uncertainty. There are always many ominous clouds on the skyline of his future. Let him be stricken with a serious illness and his pay check stops. Then there are the inevitable business slumps which may mean long periods of unemployment. And there are those last years of life, the years of his second childhood, when his earning power will have faded forever.

It is much more consonant with the dignity of labor to secure its objectives through organizations of its own choice rather than through the state. Labor, on the whole, has been rather distrustful of the strong state except under conditions where it hoped to control the policies of the state in its own interests. Most of the real battles of labor have been won by labor organizations. These organizations have given the workers a new appreciation of their possibilities. Their influence has been felt not only in their immediate betterment of the wage-earner, in higher wages, shorter hours of work and better working conditions, through collective action, but also in promoting labor legislation.

In the parliaments of many European countries we find what are really the equivalent of definite labor blocks. In England labor has its own political party with its own program. In the United States labor has assumed a non-partisan attitude in politics. It has supported its friends and opposed its enemies. Most of the political activities of labor in this country have centered around the question of freedom of action in industrial disputes. Organized labor in the United States has found itself greatly impeded by the court injunctions in labor disputes. It wants the same freedom enjoyed by labor in Great Britain to carry on strikes without fear of injunctive processes.

Organized labor has come to be regarded as one of the most important institutions of modern industrial society. It is looked to as the representative of workingmen and women in all social and industrial movements. While in actual numbers it may not be as inclusive as one might expect, its influence is far more extensive than its membership. Many things that are done for labor under other auspices are due to its indirect influence. Its progress in many industries has been retarded only by the fact that employers seeing its onward march have decided to do many of the things that it had

intended to do.

Probably the most serious limitation of organized labor has been its failure to reach the unskilled workers with a definite program. The organization and development of large corporations, the increased mechanization of industry and the ease with which unskilled labor can be replaced have made it exceedingly difficult for organized labor to reach the unskilled workers. Generally speaking, the large corporations have either been hostile to labor organizations or have endeavored to develop substitutes of their own. The mechanization of industry has made skill less necessary. Many types of work which heretofore could be done only by skilled men can now be done by green hands after a very short period of training. Until very recently bituminous coal mining in this country was regarded as a skilled trade. Now the work can be done by unskilled men under proper direction. The failure of the bituminous coal strike in 1928 was due very largely to this change.

Practically all students of the question recognize that it is only by legislation that the conditions of the unskilled wage-earner can be materially improved. He must look to the state to secure for him the things that competition has failed to secure for him. He must look to the state to enforce his fundamental right to a living wage. Left to the mercy of blind economic forces he is bound to suffer both in body and in mind. The persons in control of industry will use their superior strength to pay him wages that are insufficient to maintain even the minimum standards of health. In England, France and Australia the regulation by law of the wages of unskilled workers has become a reality. In this country the regulation by law of the wages of adult male workers would encounter an insuperable constitutional obstacle, at least for the present. Even the regulation by law of the wages of women workers has been declared unconstitutional by the United States Supreme Court.

The unskilled workers, moreover, must look to the state to secure for them reasonable hours of labor. The right of the state to regulate the hours of labor of women ` workers has been generally recognized in this country. In certain hazardous occupations as mining, the state has regulated the hours of men. There has been an increasing tendency to regulate the hours of labor of men in general

industry.

There are certain problems of all labor, skilled or unskilled, for the solution of which legislation is the only hope. The ordinary labor organization cannot command the resources necessary to protect its members against the hazards of industrial accidents, of sickness, premature death and old age. For protection against these hazards the worker must look to the state. Even if the labor organization had the necessary resources it is not equitable that it be compelled to protect its members against the industrial hazards to which they are exposed in the course of their daily work. Industrial hazards are, after all, an integral part of industrial progress. They are to some extent, one of the ordinary expenses of an industrial undertaking. Labor organizations everywhere have done a splendid pioneer work in protecting their members against industrial hazards, but the protection they have been able to give has been insufficient from the standpoint of quality and quantity. The labor organization is unable to include all the workers who need protection and is unable to give sufficient protection to those that are included.

Recognizing the importance of industrial hazards in their relation to the welfare of wage-earners, modern governments have endeavored to devise various types of legal protection against them. Industrial hazards have come to be regarded increasingly as a legitimate and even as a necessary sphere for government in the exercise of its welfare functions. Government is no longer satisfied to care for the victims of industrial hazards merely by pouring out relief. It endeavors to devise ways and means of continuing the worker's income after he has lost his earning power either temporarily or permanently.

Nearly all modern countries regard industrial accidents as an essential part of the cost of production. No longer is the disabled worker compelled to engage a lawyer and bring his employer into court. The granting of his compensation is usually a matter of routine. It is only in exceptional cases that any question is raised about responsibility. The employer is protected against the losses due to industrial accidents just as he is protected against theft and fire.

At present forty-three American states and the District of Columbia

have workmen's compensation laws on their statute books. Like other forms of social legislation workmen's compensation was quite imperfect in the beginning. Advocates of the legislation had to reckon with various opposing elements in state legislatures. In order to get the laws through they had to be satisfied with many inadequate provisions. At first many of the laws usually limited compensation to fifty per cent of the worker's wages and also set a very definite limit on the amount to be expended on medical care. The most recent laws pay the worker sixty-six and two-thirds per cent of his wages and they also provide such medical care as may be necessary without any definite time or cost limit.

Ways and means of protecting workers against the hazards of sickness and old age are still matters of debate in this country. All are agreed that sickness is the most serious hazard to which the worker is exposed, that it is actually the most important factor in 30 to 50 per cent of the cases of poverty. As to the best means of protection against the economic results of ill health there seems to be no agreement. England, Germany and France have attacked the problem of ill health through universal and compulsory insurance for all wage-earners receiving less than a certain amount. The general principle in regard to the distribution of cost embodied in these laws is that it should be borne in part by the employer, the employee and the state. Two types of benefits are usually provided, namely, a medical benefit and a cash benefit. The medical benefit under the British law, provides for medical treatment and attendance, including drugs and appliances and sanitarium care for those suffering from tuberculosis or other diseases. The cash benefit includes $3.64 a week for men and $2.91 a week for women to be paid for a period of 26 weeks. (O'Grady, John: *Introduction to Social Work*)

The cost of sickness, like industrial accidents, would appear to be a necessary part of the cost of production. It is really an essential part of the worker's wages. If any part of the cost of a sickness program is borne by the employee and the state it should only be as a temporary measure. The burden should be shifted as soon as possible to industry. This is the view that was advocated by the reconstruction program of the National Catholic War Council.

As to how the problem of ill-health of the rank and file of wage-earners is going to be met in the United States it is difficult to hazard a guess. There is vigorous opposition to health insurance on the part of industry, the insurance companies and the medical profession. There seems to be a decided drift toward the development of industrial medicine in this country. Many large industries are beginning to recognize that provision for health is an essential part of a forward-looking labor program. Many persons also see a decided drift toward public medicine in the United States. The increasing number of public hospitals is regarded as a strong evidence of this trend.

As medicine is organized in the United States at the present time it is in a position to provide reasonable standards of care for the poor and for the wealthy. The poor can secure medical and hospital care free of charge and the wealthy are able to pay for the service they need. It is on persons of moderate means, on those who receive what might ordinarily be called living wages, that ill health imposes the most severe strain. The head of a family who is earning from $2000 to $2500 a year might be able to bear all the costs of sickness if they were distributed evenly over his working life, but sickness frequently strikes the worker like a thunderbolt. The sickness bill of the wage-earner not infrequently runs as high as $600 a year. It is poor consolation for the wage-earner who is asked to pay out the sum of $600 for doctors' and hospital bills in one year to know that the average cost of health to persons of his type is $80 a year. A number of hospitals are trying to meet this problem by adjusting rates on an individual basis for persons of moderate means. This is at best a temporary solution of the problem. Eventually it will have to be met by the development of state medicine, or, preferably, by health insurance.

Investigations made by the writer and others show that about forty-five per cent of American wage-earners are unable to save for old age. This is not due to any fault of the wage-earners themselves. Their earnings are barely sufficient to take care of their current needs and the ordinary hazards of life, not to speak of saving for the last years of their lives. In the absence of organized provision for old age a large percentage of the wage-earners of this country must depend on their children or on charity in their declining years. The

situation revealed by studies of old age dependency has inspired social workers and others in this country to strive for some systematic method of caring for the aged. The method which has commended itself to most persons who have studied the problem is old age pensions. European countries have provided for old age either by pensions or insurance. Continental countries have, as a rule, adopted the method of insurance. Only recently England has taken steps to substitute insurance for its old age pension plan, originally adopted in 1909, By reason of its complications the various states in this country do not seem to take kindly to old age insurance.

Unemployment always hangs like a dark cloud over the life of the wage-earner. The thought of having to tramp the streets, day after day, in search of a job and having to return home to his wife and children in the evening, empty handed, is not a very encouraging prospect for the ordinary man. He goes to the employment office every morning but finds that there is a long list ahead of him for the available jobs. He sees by the papers that statesmen and economists have been endeavoring to find a solution of his problem, but he knows that the measure of their success has not been very great. He hears of the efficient system of employment exchanges. Well he knows that they are good, as far as they go, filling such jobs as there are, but they cannot make jobs. ?h? business man has been advised to regularize his output and has profited by the advice to the best of his ability, but he cannot make markets and there is a limit to which he can turn out goods for the future. The speeding up of public works during periods - of depression as a solution of unemployment has not been fairly tried out in this country. It offers a substantial hope for the future. The most comprehensive and far-reaching plan for the relief of unemployment ever adopted by any modern country was embodied in the British Insurance Act of 1920. In 1911 the British Parliament adopted compulsory unemployment insurance for certain designated trades. In 1920 the Act was extended to include practically all wage-earners. According to the British Act the workman who is out of work through no fault of his own for more than three days is entitled to a weekly benefit of 15 shillings for twenty-six weeks in any one year. The cost of the insurance is borne-in part by the employer, the employee and the state.

The British plan of unemployment insurance has been severely criticized during the past eight years, but with all its defects it is far preferable to the ordinary outdoor relief. Any plan which imposes on industry at least a part of the cost of unemployment is far preferable to outdoor relief, supported entirely by taxation. Since the war England has passed through the most serious unemployment crisis in its history. Its foreign markets have been cut off. No plan would have worked perfectly during this period. According to the best students, the workers would have been much worse off without than with unemployment insurance.

Adult wage-earners are very much interested in the regulation of child labor. Machine industry has made the child a possible competitor of the adult workman. The keeping of the child out of the factory has, therefore, meant larger opportunities for the adult. The adult worker, moreover, is interested in maintaining high standards of work, as a means of increasing the value and efficiency of labor, and he knows that one of the best means of attaining this purpose is by keeping the child in school for a longer period. The wage-earner realizes that he cannot depend on his union in order to secure higher standards in child labor and compulsory school attendance. For this purpose he must have recourse to legislation and in legislation he joins hands with the social worker and others who are interested in securing better opportunities for the children of the future.

A number of modern employers of labor are beginning to develop a new labor philosophy. They are coming to recognize that labor is not something that can be scrapped and replaced without any cost. Labor deserves more care than machinery, because an efficient and loyal labor force is not so easily replaced as machinery. It costs more to replace the wage-earner than the machine. No amount of regimentation can get the best results out of labor. Industry, if it is to get the best from its workers, must appeal to their intelligence and their sympathy. This is the philosophy that governs many employers in their labor relations, It is not inspired so much by philanthropy as by sound business principles. Employees feel that it is good business to pay decent wages, to adopt reasonable hours of work and have the work done under wholesome conditions. In many instances employers have provided sickness benefits and old

age pensions for their employees. Some persons detect in this new program an indirect influence of the labor movement. Employers, they contend, prefer to give out of the fullness of their hearts rather than be compelled to do so. It is a fact worthy of note that trade unionism has made very little progress in industries having an up-to-date and humane labor program.

The cultural and leisure time interests of the wage-earner must not be lost sight of in any social program. It is important that the worker understand and be prepared to deal intelligently with his own problems and with the problems of society as a whole. "The increased educational opportunities open to him are bound to improve his economic and cultural status. It has been an accepted policy, in most modern countries, that the child should not leave school before he attains a certain educational standard. Even after the child has taken his place in industry the school does not lose sight of him. Many states now have continuation school laws which provide that the boy or girl must attend school at least eight hours a week after working hours until he or she has attained his or her eighteenth year. Facilities for adult education both vocational and cultural are also multiplying in all modern communities. Wage-earners are given every opportunity of taking practical vocational courses that increase their efficiency in their present occupations or prepare them for more remunerative positions. They are also given the fullest opportunities for cultural education during their leisure hours.

It is an accepted principle of Christian ethical teaching that the wage-earner has a right to all the things that are necessary for the full development of his personality. He should not be excluded from any of the essential benefits of modern civilization. He should have free access to cultural and leisure time opportunities. In so far as he cannot provide these opportunities for himself they should be provided for out of public funds.

Catholic social thought during the past century is, to a large extent, a protest against economic liberalism. The principles expounded by Catholic thinkers and leaders are utterly at variance with the principles advocated by liberal economists. Catholic social thought begins with the study of man's inalienable right to the things

necessary for the development of his God-given personality. The liberal economists who have studied the economic order are governed by more or less unchangeable natural laws whose course can not be changed by anything that man may devise. The Catholic leaders contend that there is no reason why the economic system cannot be brought into harmony with the fundamental needs of men. The economic machine should be man's servant, not his master. To hold the contrary view would be to virtually deny man's freewill and to reduce him to the level of a cog in a great machine.

The Laity and Catholic Charities

All the works of charity of Saint Vincent de Paul were based on lay organization. With Saint Vincent it was both a matter of practical organization and Christian teaching. He always thought in terms of organization and diffusion of responsibility. His organization never bore the evidences of much Utopian idealism. It always grew out of the practical needs of the situation. Such were his first confraternities, the Ladies of Charity and Daughters of charity. When Saint Vincent decided to undertake some new project his first thought was to get some individual or group to assume responsibility for it. When he considered

> systematizing charity at Chatillon-les-Dombes he disclosed his idea to some of the most zealous and wealthy women of the parish, and with their advice and co-operation organized the conference of charity that served as the model for the numerous others that very soon dotted all France. To Mme. de Gondi is due the real credit of founding the Congregation of the Mission. Mlle. le Gras co-operated with Saint Vincent in organizing the Daughters of Charity; she was, in fact, his most reliable and useful aid throughout the last thirty years of his charitable career. When Saint Vincent determined to care for the foundlings he immediately consulted the Ladies of Charity of Paris; they undertook to finance the enterprise and continued to do so even at a great sacrifice. It was principally through these same Ladies of Charity that Saint Vincent procured the vast sums of money necessary for the alleviation of distress in the provinces. (Cyprian W. Emanuel, O.F.M.: *The Charities of Saint Vincent de Paul*)

It is, therefore, apparent that a large part of the efforts of the founder of modern charities was devoted to the lay apostolate. He visioned his confraternities of charities spreading from parish to parish, until the laity was permeated with the spirit of practical

Christian charity. These volunteer organizations of the laity were to be responsible for the care of the sick and the poor. They afterwards established orphanages and hospitals to care for those who could not be cared for in their own homes. When it became evident that the volunteer organizations needed full-time service to supplement their efforts, Saint Vincent instituted his Daughters of Charity. It was made quite clear from the beginning that all relief work was to remain in charge of the Ladies of Charity, and that the new religious community was to work under their direction. Addressing the Daughters of Charity in regard to their relations to the Ladies of Charity, Saint Vincent said: "It is for them to order and for you to obey. . . . You must. . . not encroach upon their authority in any way by ordering things yourselves. . . . They are the head of the body and you are only the feet."

Saint Vincent, undoubtedly, saw in the apostolate of charity one of the very best means of restoring the Catholic life of France in the seventeenth century. His work was part of the great Catholic revival for the building up of the religious life in France and throughout the entire world. Charity not only in thought and word, but also in action, was the fundamental principle of his teaching. "Oh, Sisters," he said on one occasion to the Daughters of Charity, "how good it is not to do anything but exercise charity! This is the practice of all the virtues together."

The pioneer Catholic lay leader of the nineteenth century, Frederick Ozanam, approached the problems of poverty from an angle that was entirely different from that of Saint Vincent de Paul. The background and training of the two leaders was totally unlike. Saint Vincent was essentially a practical man. He was so preoccupied with practical works that he had very little time for theorizing. Ozanam, on the other hand, was primarily a historian and a philosopher. To him lay participation in charity was a part of an apologetic program. He felt that by joining in the practical work of charity Catholics would give the best demonstration of the truth and value of their religious beliefs. While Saint Vincent occupied himself almost entirely with present problems, Ozanam looked forward to a condition of society that would be renovated by Christian teaching. He recognized that many of the industrial evils of his time were the result of an economic philosophy which

allowed the strong to impose insuperable burdens on the weak. He wanted to see this philosophy replaced by Christian principles.

The point that concerns us particularly, at present, in the work of Saint Vincent de Paul and Frederick Ozanam is the importance that they assigned to the activities of the laity in Catholic Charities, In their minds Catholic charity was the priesthood of the laity. It was the great means through which the laity shared in the ministry of the Church. The apostolate of the laity in Catholic Charities and the related fields is even more important today than it was at the time of Saint Vincent de Paul or Ozanam. The bishop and the priest need the assistance of the laity more than ever before in the development of a Catholic social and religious apostolate. Movements of all kinds are appealing to the laity for interest and support. They must be prepared to distinguish between the good and the bad in these movements, they must be able to bring to them the influence and the ideals of Christian teaching. In his encyclical letter our present Holy Father, Pope Pius XI, referring to organizations and movements which pass under the name of "Catholic Action" says: "All those organizations and movements ought not only to continue in existence, but ought to be developed more and more. . . ." In regard to the place of the laity in these movements the Holy Father addressing the bishops of the Catholic world says in the same encyclicals:

> Tell your faithful children of the laity that when united with their pastors and their bishops they participate in the works of the apostolate both individual and social the purpose of which is to make Jesus Christ better known and better loved, they are more than ever "a chosen generation, a kingly priesthood, a holy nation, a purchased people" of whom Saint Peter spoke in such laudatory terms. (1 Peter 2:9)

The Society of Saint Vincent de Paul has come to be regarded as the most useful and generally accepted lay auxiliary of the Church in the field of charity. Through the Saint Vincent de Paul Society the pastor has an excellent opportunity of uniting the teaching with the practice of Christianity. By means of the Society he can give his

men an opportunity of participating in the ministry of Christ's Church. He can teach them not only the theory but the practice of Christianity; he can see them carrying out under his own eyes the obligations of the spiritual and corporal works of mercy.

From a purely material standpoint the pastor could very probably find a method of assisting the poor of his parish that would be much more efficient than a volunteer group of laymen, but he would miss that spirit of charity that grows out of neighborly service. He would miss a splendid opportunity of raising the spiritual standards of the men of his parish and he would also miss an opportunity of developing an active and intelligent lay leadership in the Church. There is no better means of developing active and intelligent leadership in the Church than the Society of Saint Vincent de Paul. In the course of their daily work the members of the Society are given an opportunity of coming into contact with the practical problems of life. Their own family life gives them a type of experience that is most valuable to them in dealing with families in need of special care. Their weekly visits to families under their care opens up to them new horizons of experience which are bound to improve their own spiritual life, give them a more intelligent view of the problems of their community and develop in them that missionary zeal which is so much needed by the laymen of today. "What could we do to prove ourselves true Catholics except that which pleases God most? Succor our neighbor as Jesus Christ did and place our faith under the safeguard of charity." Thus spoke Ozanam at the inauguration of a new conference at Florence, twenty years after the original Society was established at Paris. "The work of the Vincentian, therefore, was to be a living practical exemplification of his own faith. The Vincentian, too, sees in the families under his care the various difficulties that are pressing heavily on the weaker members of society. By reason of his first-hand contact with the difficulties of the poor he comes to appreciate their need of greater protection.

Hence, it is that one finds the Vincentian joining in movements for social legislation. He is interested in working for laws for the exclusion of children from factories and the securing of certain educational standards for them. One also finds him joining in movements for more up-to-date municipal housing and health

ordinances. Like Frederick Ozanam, the Vincentian wants to bridge over the great chasm that separates the strong from the weak, the wealthy from the poor.

> The question [said Ozanam] that divides men in our day is no longer a question of political forms. It is a social question - that of deciding whether the spirit of egotism or the spirit of sacrifice is to carry the day; whether society is to be a large traffic for the benefit of the strongest or the consecration of each for the benefit of all and above all for the protection of the weak.

The Vincentian will ever aim to see to it that social conditions are so adjusted that the interests of all may be served the more adequately.

There could be no better school than that of the Society of Saint Vincent de Paul for the development of the apostolate of the laity. The Vincentian's weekly visits to his families develop in him an interest in the welfare of his fellow men that could never be developed in any other way. The interest that the Vincentian takes in his families tends to become a predominantly religious interest. He is ever seeking opportunities of winning souls to God. He, therefore, recognizes in every member of the family a field for his religious zeal. In his work of interpreting the teachings and obligations of his religion to the families under his immediate care he is preparing himself for the larger missionary field to be found in his daily contacts and relations with his fellow beings. Religion needs its lay interpreters. Its teaching should not be left entirely to the clergy. Every member of the Church should share in some way in its teaching ministry. The Saint Vincent de Paul members can become the leaders of the teaching ministry of the laity.

The Saint Vincent de Paul Society is an expression, in an organized way, of the spirit of neighborly service. It means the serving of those who are in need by those who are not far removed from them and who understand their sensibilities, their aims and their ideals. It has sometimes been said that the Saint Vincent de Paul Society means the serving of the poor by the poor. This is more than a mere literary allusion. We have seen members of conferences who were

not far removed from poverty themselves doing exemplary work among the poor. The sympathy of these good men was touching. When ? new family was brought to their attention it was for them a new source of sorrow. They felt as if some new affliction had befallen some very dear friend.

Since the Saint Vincent de Paul Society is essentially a parish organization its success depends very largely on the inspiration and leadership of the priest. If the priest appreciates the importance of lay participation in Catholic Charities as a means of improving the spiritual standards of the laity, if he is conscious of his obligation of giving the laity an opportunity of discharging the obligations imposed upon them by the spiritual and corporal works of mercy, if he knows how to give the laity the advice and direction they need in the care of handicapped individuals and families, the chances are that he will have a flourishing Saint Vincent de Paul Society in his parish. On the other hand, if he is the type who does not welcome lay cooperation in the work of the parish, if he feels the work of caring for the poor is his own personal and exclusive responsibility, his Saint Vincent de Paul conference is bound to languish and decay.

It is all too frequently assumed by pastors and others that the ordinary layman can enter on the work of ministering to families.in need of special care without any training or preparation. Therefore, it is that we find Vincentians caring for families in need, without any understanding of the resources of the community available for such families. One of the most important tasks of the Vincentian is to show families how to use the resources that are already available to them. It is a commonplace that many of the problems of these families are due to ignorance of the opportunities for medical care, education and employment that are open to them. It is a great mistake to send the volunteer out to aid families in need without a knowledge of the resources and the agencies of his own community. Laymen who are undertaking Saint Vincent de Paul work should, moreover, be given to understand that the need of material relief is not the only problem to be reckoned with in the families under their care. They should realize that lack of income is usually associated with other problems, such as ill health, carelessness in regard to religious duties, shiftlessness, indifference to family

responsibilities and lack of appreciation of educational opportunities. The need for material relief is usually an indication of far more serious difficulties that are undermining the whole fabric of family life. It is a fundamental principle of Christian ethical teaching that human beings should use their God-given endowments of health, industry and intelligence in order to secure the things necessary for their well-being. This principle should be kept in mind always by the Saint Vincent de Paul visitor. He should remember that the greatest contribution to family welfare is his ability to get the members of the family to use their own endowments. He should strive to lead the families under his care to a point where they will no longer need outside assistance. In working for this objective he will endeavor to utilize every resource of the family, of relatives, recognizing that the obligations of the members of the family and the relatives to a person in need come before the obligations of the community.

The form of organization of the Saint Vincent de Paul Society has enabled it to lend itself to the work of Catholic Charities. The organization of the Society parallels the organization of the Church. The basic unit for Saint Vincent de Paul work is the parish. For the city there is the Particular Council, consisting of the presidents and vice-presidents of the various conferences. The Particular Council takes care of such special work as cannot be attended to by the various parish conferences, such as the visiting of the sick in hospitals and the visiting of prisoners. As a part of their special work Particular Councils have many times undertaken large social programs. The Particular Council of Manhattan, New York City, organized the first Catholic child-placing agency in the United States in 1897. The Particular Council of Detroit operates one of the largest Catholic child-placing agencies in the country. The Particular Council of Milwaukee has recently established an institution for boys. The Particular Council of Brooklyn operates a summer home for women and children. The Particular Council of London, England, has given special attention to the development of probation for children appearing before the juvenile courts.

In France and Belgium the parish branches of the Ladies of Charity serve as a very useful auxiliary to the Society of Saint Vincent de Paul. The Ladies of Charity have naturally lent themselves to

various types of work that cannot be very well undertaken by Vincentian visitors. Women are naturally better fitted than men to deal with many home problems. The ordinary man is ill prepared to advise the wife and mother on the buying and preparation of food. He is also unprepared to give direction on many problems arising in the care of children. In most questions of home economy the woman's judgment is naturally superior to the man's. All who have had experience in dealing with families needing service or relief are aware that there is no department in which these families are more deficient than in household management. It is in this department that an organization of women like the Ladies of Charity can render its most effective service. The Ladies of Charity can carry into the homes of the poor the experience of their own homes. They can aid in changing the attitude of mothers in regard to their family responsibilities. They can be a source of inspiration to mothers to carry out in their homes the true Christian ideals of home life.

Outside of a few cities like New York, Saint Louis and Baltimore, the Ladies of Charity have not made any notable progress in the United States. In some of the cities in this country, organizations of women operating on a parish basis, are doing the same type of work as the Ladies of Charity. These organizations are known as Ladies Aid Societies, Guilds, etc. A few city-wide organizations of Catholic women in this country, like the Green Bay Apostolate and the Catholic Women's League of Detroit have parish branches which aid the pastor in the social work of the parish.

Nearly every city of any consequence in the United States has a city-wide organization of Catholic women interested in some form of social work. In some cities Catholic women are engaged in doing volunteer work among delinquent and semi-delinquent children. In other places we find them operating settlements in foreign-born districts. In a few cities Catholic women's organizations are operating boarding homes and room registries for wage-earning women. Ina number of places there is a tendency on the part of Catholic women's organizations to withdraw from active participation in Catholic social work. This is due in part to the development of central diocesan organizations of Catholic Charities, which have taken over at least a part of the work heretofore done by Catholic women's organizations, and in part to the Community

Chest, which has relieved Catholic women's organizations of the responsibility of raising their own funds. The chances are that the lack of participation by Catholic women's organizations of certain cities in social work is of a purely temporary character. The diocesan organizations of Catholic Charities are gradually pointing out to the Catholic women's organizations new opportunities for service. The Community Chests are also pointing out to the various participating agencies ways and means of securing larger lay participation in their work.

In the past Catholic laymen and women have been asked to accept membership on the boards of directors and the auxiliary boards of Catholic children's institutions and Catholic hospitals very largely with a view to securing their assistance in the raising of funds. A reading of the minutes of Catholic board meetings will show that they have been occupied with little else besides the raising of money. Questions of policy seem to be altogether outside of their jurisdiction. Very little seems to be done to give them an intelligent appreciation of the work of the institution. ` There is every reason for believing that this old-time attitude toward board functions is rapidly changing. An increasing number of Catholic men and women are no longer satisfied merely to play the role of money-getters. They want to have their viewpoint reckoned with in developing the different projects for which their money is to be used. If they are asked to assist in planning a program they will be more interested in its success and more generous in their financial contributions.

It is well to remember that the laity of today have something to contribute to the programs of Catholic charitable institutions. Their experience in business and in the professions will be most helpful to institutional administrators. Many of the problems to be dealt with by the institutions are purely problems in regard to which the opinions of business men would be most essential. Through proper committee organization within the board it should be possible to secure the interest of various people in the community in the different departments of institutional administration. Well-organized boards usually have sub-committees on a number of different problems. The chairmen of the sub-committees are sometimes appointed from the board membership and sometimes

from outside. As a rule the membership of the sub-committees is selected from outside. The appointment of subcommittee members from outside gives the board an opportunity of developing a wider participation in its work.

If they are to secure and retain the interest of the laity, meetings of the full boards as well as meetings of the subcommittees should be conducted in a business like way. A well-defined program should be arranged before the meeting is called. There is nothing which irritates people so much and so undermines their interest in the work of an organization as to be compelled to attend board meetings at which nothing definite is accomplished. Some days before the meeting of the board an outline of the topics to be discussed should be sent to each member so that he may have an opportunity of discussing them at the meeting.

The board of directors of an institution or agency should pass on all questions of policy. If the administration is going to decide matters of policy the board might as well be dispensed with. The board, however, should not enter into details of administration. Much dissension is caused in organizations by board members who seek to take over administrative functions. Usually there is not much difficulty from this source in institutions operated by religious. The religious, as a rule, have sufficient strength to resist the incursions of lay boards into their domain. The religious institutions and agencies rather tend toward the other extreme. The religious do everything and the board is just a figurehead. In many lay organizations there is a tendency to make the executive a mere figurehead. In fact, the less thinking the executive does and the less originality he shows in his work the better satisfied many Catholic lay boards really are.

One of the acid tests of the worth of any Catholic lay organization is the extent to which it prepared its members for leadership in community movements. Every organization must recognize that there are many problems for the solution of which it must join with other organizations; there are problems that can be solved only by legislative action. All the agencies of the community must join in interpreting these problems to the rank and file of citizens. In a democracy constructive legislation must depend on the ordinary

citizens. Legislators do not rise very much above the level of the ordinary voters. It requires a well-organized campaign to arouse the citizens of a community to the need for legislative action to meet acute social situations. And it requires just as effective a campaign to secure the enforcement of laws after they have been passed. A mistake that is frequently made by organizations is to assume that they have solved the whole problem after they have secured the enactment of legislation. Many of the difficult situations that confront the social worker such as unsanitary housing, inadequate supervision of playgrounds, truancy, child labor, failure of victims of industrial accidents to secure proper compensation and medical care, the charging of exorbitant rates of interest by loan sharks, and the detention of children in jails and county infirmaries are not due to any lack of legislation but rather to the failure to enforce existing laws. Surely no social agency can be indifferent to the way in which social legislation is administered. The social agency is vitally concerned regarding the manner in which public relief is administered in its communities. If it is administered by an untrained personnel, if the amount of relief is inadequate it means that large numbers of families are going to suffer. The same is true of workmen's compensation and other forms of welfare legislation. The agency which continues to do its own work without any reference to the general welfare program of its community is not doing its full duty, it is scarcely doing half of its duty.

Social work is essentially a missionary work. Its basic purpose is to change individual living and thinking and to change the institutions of society, so that the individual and society, as a whole, may come nearer to the principles of Christian law. If the individual social worker is genuinely and sincerely interested in his task he will naturally want to see the seeds that he has planted grow and develop. He will want to see larger numbers of men and women engage in practical works of Christian charity. He will, therefore, be interested not only in the harvest of his labors but in the number of his workers. For the increase of its active missionaries the social agency will require a high type of leadership. It will require leaders who are capable of inspiring others with the sacredness of its cause.

One of the best means of securing the type of leadership that an organization needs to develop its own work and make its proper

contribution to community-wide movements is by getting its members to participate actively and intelligently in its own work. Intelligent participation, of course, means careful study of the organization's problems. If the organization deals with family welfare its volunteers should have gradually unfolded for them the various factors in the breakdown of family life. They should understand the part played by sickness, unemployment, insufficient income, alcoholism, desertion, etc., in undermining the structure of family life, lack of religious training, etc. They should have pointed out to them the various ways and means of minimizing the hazards that threaten family life; they should also have an opportunity of profiting by the best experience in rehabilitating the broken family.

Other things being equal, persons who have had actual experience in dealing with social problems become the best leaders in social movements. They can speak and write with greater conviction in regard to the social evils that need to be remedied. They have at hand a wealth of information and of experience that is most helpful in interesting the public in constructive social reform.

National Catholic organizations in different countries are doing much to develop a Catholic leadership in social movements. In France there is the National Social Week, held every year; in Germany there is the National Organization of Catholic Charities; in England the Catholic Social Guild. In the United States there is the National Conference of Catholic Charities, the Catholic Central Bureau, the National Catholic Welfare Conference and its constituent organizations, the National Councils of Catholic Men and Women and the Catholic Conference on Industrial Problems. These organizations have served to clarify Catholic thought on social problems and movements and they have developed a large number of able leaders who otherwise might never have been heard of.

We naturally look to the graduates of our colleges for leadership in Catholic social work. The college graduate has acquired that broad theoretical and philosophical training that is so necessary in interpreting current movements and problems. He has acquired a fluency in speaking and writing that gives him an advantage in interpreting his ideas to others. We assume that he has had all the

opportunities necessary to make him a center of influence and of power in his community. When we compare this picture of expectations with the reality we are inclined-to be somewhat disappointed. The graduates of Catholic colleges are not always to the fore in Catholic social movements. It may be that we have been expecting too much of them. Most of our Catholic colleges are still new. For Catholics, as a whole, in English-speaking countries, college education is something very new. In the United States most of the graduates of Catholic colleges represent only a second generation of immigrants. They have had to struggle hard in order to get a college education. After leaving college they had to work hard and unremittingly in order to establish themselves in business and in the professions. Moreover, it must be said that they did not always receive the encouragement that they might have expected from their pastors to participate in Catholic and general civic movements.

In response to the demand for a professionally trained lay leadership in Catholic work a number of Catholic training schools for social work have sprung up in various countries during the past fifteen or twenty years. Germany has four such schools, France has a number and Belgium has at least one. In the United States we have the National Catholic Service School for Women at Washington, D.C., Fordham School of Sociology, New York City, and Loyola School of Sociology, Chicago. These schools have been instituted primarily for the purpose of training persons who expect to give their entire time to social work. They assume that the person who is to devote his entire time to social work needs training just as much as the person who takes up any other profession in life and the assumption is borne out by actual experience. Dealing with persons in need of service or relief, with children in need of care away from their own homes, etc., requires a knowledge of the resources of the community, and an ability to apply these resources to special situations that the ordinary individual does not have. Catholic training schools for social work, moreover, assume that the volunteer lay organization needs the services of an expert in order to make its work really effective. The expert is a constant source of inspiration to clearer thinking and more constructive planning. The expert also assumes direct responsibility for problems calling for continuous service.

In order to develop active participation by the laity in Catholic work one of the essential requisites is a definite program in each diocese, carried out under the leadership and direction of the bishop. Each organization and institution must form an essential part of this program; it must be given every possible assistance and encouragement in developing its work. Agencies that show a tendency to lag must be given new life. The central diocesan organization, established by the bishop, must clarify the aims and objectives of the individual agencies. It must not, however, interfere with the individual agencies in a way to undermine their initiative or remove their sense of responsibility. It is only thus that we can ever expect to develop a real Catholic program of social work and of social action.

A program of Catholic social work and social action, in the words of Pope Pius XI in his recent letter to Cardinal Bertram, Archbishop of Breslau,

> should be universal . . . uniting Catholics without exception as to age, sex, social condition, education or national and political tendencies. . . . It should be on the whole, an action that affects every man in his private and public life, securing for him the best basis of thought for public and private matters, that is to say, solid piety, an adequate knowledge of religious truths, a life of integrity, all of which are essential to any sort of participation in the apostolate of the hierarchy.

Organizations of young people, according to the Holy Father, should devote themselves principally to "the work of education and preparation and those of maturer years should direct their apostleship into a wider field so that no type of welfare activity will be excluded or neglected in so far as it pertains in some fashion to the divine mission of the Church."

In regard to participation in general civic movements the Holy Father goes on to say: "Nor does Catholic action constitute a special and exclusive form of action. To the contrary, it evaluates and directs towards the social apostolate every work or association, above all religious, that can be particularly directed towards the

formation of youth and the progress of piety or which has ends of a civic or economic nature."

Modern Social Work Problems and Technique

Sympathy is a natural response to human suffering. Scarcely any human being can stand by unmoved while his fellow being is suffering anguish and pain. The selfish interests of men have always limited the range of their sympathies. In a simple civilization men felt that their interests were limited to the family or the tribe. They felt that they had very little in common with those outside their own narrow circle. Outsiders were enemies. They aroused feelings of enmity rather than sympathy. As people came into closer contact with outsiders, as they began to move around more freely they began to develop a community of interests with those who were far removed from the original clan or tribe. "Through association they tended to develop the same kind of outlook on life. They gradually came to share certain common beliefs and attitudes regarding the things that are essential to human well-being. Their interests were broadened, and as a consequence their sympathies also were broadened.

The stoic philosophers recognized the oneness of all mankind. They recognized that all men should be joined together by a bond of love and affection. This love, according to them, was to be of a purely intellectual character. Anything like sympathy or pity was-beneath the dignity of a philosopher. It was something that the man of wisdom should endeavor to rise above. He should conquer all feelings of sympathy and pity.

Unlike the stoic philosopher Christianity did not teach a purely intellectual love. It preached a doctrine of sympathy and sacrifice, a doctrine that inspired large numbers of its followers to give themselves for the welfare of their fellow beings. The history of the unselfish sacrifices that it inspired is the most beautiful chapter in the history of Christianity. It has been stated, and with truth, that a history of its charity is really the whole history of the inner life of the Church. There is nothing that stands out so prominently in the preaching of the Greek and Roman Fathers as their constant insistence on the obligations of wealth. The finest products of the

Christian life, in all ages, have been men and women who have dedicated themselves to the service of those in need. It is in the lives of such men and women that we can find the best illustrations of Christian teaching.

Institutions of charity, like other institutions, will always reflect the age and conditions that they serve. This is simply another way for saying that while the principles of Christian charity are always the same their application changes from age to age. We should not, therefore, judge the charitable institutions of a hundred years ago by the conditions of today, any more than we can judge the institutions of today by the conditions of a century ago. Institutions that served a very useful purpose in time past may be completely out of harmony with present needs. Increasing knowledge of the ways and means of meeting human needs is another factor making for change in the institutions of charity. Fifty years ago people did not realize the possibilities of preventive medicine for children. Very little attention was paid to the physical defects of childhood. If children were born with physical defects they had to carry these defects with them throughout their entire lives. In recent years social agencies have been endeavoring to secure periodical physical examinations for all children in order that they may, as far as is humanly possible, have an opportunity of growing up without handicaps that impair their health and vitality.

We are not satisfied to continue the use of out-of-date methods in business and education. The person who might attempt to use the tools of fifty years ago in competition with modern machinery would be put out of business very quickly. Out-of-date educational methods would also make themselves felt in the inability of students to deal successfully with the problems of life, but in the field of charity out-of-date methods seem to compete fairly successfully with the best and most up-to-date methods. Those who need assistance have no means of making themselves felt, they have no means of telling the public whether they have been served poorly or well. Many of them, moreover, through lack of initiative, unwholesome surroundings, and inability to make the best use of their opportunities have made a failure of their lives. They are not, therefore, the best judges of the things that are conducive to their welfare.

Many persons who call themselves old-fashioned, are very critical of the tendency to substitute the term "social work" for charity. They feel that it means the substitution of a new philosophy for the principles of Christian charity. This, however, is not necessarily the case. Many persons adopt the term social work without the slightest intention of substituting it for Christian charity. Social work is an art or technique used in the administration of charity, but it is not confined to the field of charity. It had its beginning in the task of dealing with families in need of service or religion and with dependent and neglected children, but has since been extended to fields of delinquency, education, health, the law, industrial relations, and it has even been found helpful in the parish work of the Church.

Modern social work endeavors to combine the best that the experience of the past has to offer with the most approved methods of modern science. Its most fundamental attribute is the case work approach in the study and treatment of its problems. The social worker is advised that he must not be governed entirely by first symptoms in dealing with the persons and families needing care. He is directed to study the problems presented to him carefully and sympathetically.

When a family applies for relief the chances are that it needs more than relief. Addressing the first Saint Vincent de Paul Conference, on the very date of its foundation, nearly one hundred years ago, M. Bailly, President, said: "If you intend the work to be really efficacious, if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms bringing each your pittance of money or food; you must make it a medium of moral assistance, you must give them the alms of good advice."

The family needing material relief may need to be shown how to expend its income judiciously. If it is a question of unemployment there will be need for assistance in finding work. If there is illness in the family the problem of securing proper medical care will arise. If the parents are careless about their family or religious duties and responsibilities the social worker must change their attitude.

In order to deal with a family in an intelligent way the worker must

know his family. A few illustrations might clarify this point. A frequent cause of the breakdown of family life is wife-desertion. Now there are all kinds and degrees of desertion. There is the man who has been deserting intermittently for a long time. There is the man who does not support his family, even when he is at home and at work, and there is the man who has deserted for the first time. Evidently all these types should not be dealt with in the same way. How is the worker, without careful study, to tell what type of treatment to mete out in a particular case? And the husband may not be the only person to blame for the difficulty. The shiftless or extravagant wife frequently has much to answer for in cases of desertion. It is a well-known fact that children reflect rather accurately the standards of home life. The children are also a primary consideration for those who are dealing with families. The most important function of the home is the preparation of the Christian citizen of the future. Many social workers are liable to lose sight of the implications of this fundamental thought. Sometimes the worker is so busy adjusting the problems of adults that he gives very little attention to the children. He does not look into their school work, the way they spend their leisure time, their religious training and practices, the books they read, the companions with whom they associate and the interests they are developing.

In counseling a family it is most helpful to know something of its past, the different racial stocks of which it is made up, the early experience and training of the parents and the vicissitudes through which the family has passed since its foundation. We all live, more or less, in our memories. Our plans for the future are reflected in the background of our past. We are, more or less, what our past has made us. We can never completely disentangle ourselves from it.

The visitor who has profited by his own experience in life can learn much from casual observation of the families under his care. To the thoughtful observer everything about a home speaks volumes - the way the children come and go, their manner of addressing their parents, the extent to which parents enter into the affairs of their children, the order and cleanliness of the home, and the books and pictures with which it is provided. All these things have an important bearing on the visitor's opinion of the home, in fact, they

distinguish between the real home and the home that is one in name only.

The ideal of the family visitor always is to make his families self-supporting. He wants to give them that sense of independence that comes from self-support. One of his constant thoughts, therefore, is the finding of employment for those out of work, the finding of more remunerative positions for those whose incomes are insufficient. All this he cannot do without a study of the facts. He cannot continue giving relief without considering the possibilities of improving the worker's present position. He is not satisfied to have the children of low income families treading in the footsteps of their parents. He does not want to see poverty continuing to beget poverty in an endless cycle. He strives to open up the avenues of educational opportunity to the children of the poor so that they may be able to rise above the condition of their parents.

One of the handicaps of the poor is that they are not ambitious for the future of their children. They are over-anxious to get their children to work so that their family income may be increased. They do not visualize what a splendid return the years spent in school will bring to their children in the future. They are so preoccupied with the struggles of the present that the future means very little to them. Large numbers of families, moreover, do not give children the inspiration they need in order to get the best out of school. The school authorities frequently have difficulty with them in regard to the observance of compulsory school-attendance laws. The family visitor among the poor will do well to work in close co-operation with the school in improving the educational standards of the families under care. He will find the school a most useful ally in his work. He will find the principal and the teachers intensely interested in the welfare of the children. They will welcome the co-operation of the visitor in securing the co-operation of parents. The visitor who tries to deal with families today without reckoning with the school authorities and without doing everything possible to promote better educational standards is indeed doing a very imperfect work.

The visitor among the poor should not overlook the possibilities of adult education. This problem is especially important for the visitor

dealing with immigrant families in the various cities in the United States. Many times the fathers and mothers of these families are unacquainted with the language and traditions of the country of their adoption. The visitor must urge the fathers to attend evening classes given by the schools and mothers to attend day classes given by various settlements. Through evening classes heads of families also have opportunities of improving their earning power in their present positions or of preparing themselves for new positions. Mothers have a chance of learning improved methods of housekeeping.

Sound physical and mental health lie at the very basis of all productive effort. When body or mind is impaired by disease men cannot do much toward securing the material necessities of life. "Therefore it is that every program for human welfare give special thought to health. Better facilities for the control of disease and the prevention of ill health have been one of the outstanding contributions of the past fifty years. Great advances have been made in the prevention of disease through pure water, pure food, and pure milk. Devastating plagues are now a thing of the past in all civilized countries. Creditable progress has been made in the prevention and treatment of tuberculosis. More and more attention is being given to the bringing of adequate medical and hospital facilities within the reach of the people. The time may not be so far distant when health facilities, especially for children, will be on the same basis as education, when they will be open to all who desire to use them without any charge. Social workers have had more than a little to do with the development of better facilities for the prevention and treatment of disease. They have done valuable pioneer work in many phases of public health. The tuberculosis movement is under special tribute to social work. Those who were called upon to reach out the helping hand of charity to others realized, perhaps better than any other group in the community, the great suffering caused by ill health. Through their personal contacts and their organized educational program they were able to call the attention of the people to the need for better health facilities. They are now anxious to see the existing facilities of our communities used more extensively. They want to see the citizens so educated that they may be able to make the best use possible of these facilities. Enlarged health facilities have encouraged them to give

more and more attention to health problems in dealing with their families. If the father loses time from work through ill health they try to get a complete diagnosis of his condition. When the mother or the children show an evidence of physical or mental disease they secure complete physical and mental examinations for them.

What a large part of those who look for special assistance really need is a definite plan and program of life. They are now drifting without rudder or compass. "There is nothing that gives a meaning and a purpose to their lives. This is what the social worker aims to do. He is a source of inspiration to higher and better standards of life. He holds out ideals of living and thinking which the families under care may either have forgotten or never adverted to. The social worker must, therefore, by force of circumstances teach some philosophy of life. Very naturally it will be the philosophy from which he himself gathers the inspiration of his life. He cannot very well teach something that is not vital to him.

His religion gives the Catholic social worker a philosophy of life. It is to him a living, active force. It is the inspiration of his self-sacrifices and his works of service for others. He does not rest satisfied until it becomes a vital force in the lives of others, until all mankind secures the things that are necessary for a Christian standard of life. The Catholic social worker, therefore, is at once a missionary and a reformer. He wants to develop in others the same religious convictions and devotions that he himself shares and experiences. He wants to reorganize social and industrial relations so that they may harmonize more fully with the teaching of Christ and the Church.

The religious influence that he brings to bear on his families is a most important, if not the most important, part of the Catholic social worker's task. From the very beginning he wants to inform himself fully regarding the religious training and practices of each and every member of the family. He is anxious to know if the parents have definite religious convictions and how far these convictions find expression not only in their family life but in all their social relations. The religious training of the children and the religious influences that are being brought to bear on them are matters of vital concern to the Catholic worker. The Catholic

worker will attach great importance to certain objective measures of the religious standards of a family, such as regular attendance at Sunday Mass, reception of Sacraments, marriage, religious training of the children, First Communion, Confirmation, the reading of religious books and magazines by the parents and the children, etc., but the worker will look past these objective standards to the more intangible evidences of religious teaching in the home. He will expect to find it reflected in the relations of parents, one to another and to their children. He will expect to find it evidenced in the spirit of self-sacrifice and devotion to duty that characterize both parents and children.

In dealing with the religious problems of family life the worker will not rely on his own experience and observations alone. He will naturally look to him to whom the Church has committed the care of souls, namely, the pastor. While the social worker may be able to help in improving the religious standards of families it is well for him to remember that this work is primarily the responsibility of the pastor. In dealing with families he should not proceed irrespective of the pastor, any more than the nurse should proceed irrespective of the physician. The worker must secure all the information of a general character that the pastor has about the family; he will also try to plan his work so that it may fit in with that of the pastor.

In order to assure themselves regarding the religious status of families, social workers to an increasing degree have recourse to documentary evidence. This may seem like undue suspicion on their part, but their suspicion is justified by the facts. In their daily experience they find numbers of parents who have never been married in the Church, and also children who have never been baptized. The verifying of marriages and baptisms, therefore, has become a matter of routine in most of the best Catholic organizations,

Social workers aim to get documentary evidence not only in regard to religious status of families, but also in regard to other matters in which such evidence is available, namely, property, immigration, insurance, birth, death, service in the army and education.

Rescuing children from poor and unwholesome home surroundings

used to be one of the primary objectives in social work. Societies sprang up on all sides with this for their basic purpose. "Save the Child" was their great slogan. Many of the pioneers in social work were aroused to holy indignation by the picture of neglected and suffering childhood. They saw a bright future in store for the children if they could only be removed from their present surroundings. ?h? difficulties of severing the ties of kinship and blood never occurred to them. Once raised to a higher plane they were sure the children would remain there. They did not realize that a force more powerful than any mechanism of human creation is ever drawing the children back to their own kith and kin. Children do not want to be separated from their own parents, no matter what may be the opportunities offered them. Their own parents give them that love and affection which neither formal education nor superior economic advantages can supply. There is no other person in all the world in whom the child can have so much confidence as in his parents.

Modern social work has shifted its center of emphasis from "child saving" to family saving. It is much more interested in conserving the child's own home, in building up its own family life, than in removing him to other surroundings, no matter how ideal. It will struggle for months and even for years with shiftless parents in order to bring them to a sense of their duty. It will supply the income that has been cut off by sickness, desertion, or death of the chief breadwinner to enable the mother to keep her children together. It is only after the social worker has tried in vain over a considerable period of time to conserve the remnants of home life that he faces what to him is one of the most unpleasant of all tasks, namely, the removal of the children to other surroundings,

Work with families in need of service or relief requires consummate patience and perseverance. Many times the writer has heard a member of the Saint Vincent de Paul Society or of a women's charitable organization say: "How I have worked with that family. I have given them every opportunity of doing what is right. They should be just as capable of taking care of their own affairs as I am. I have had to struggle in order to bring up a family on a small income. Why should they not be willing to struggle?" Such a person does not always appreciate the spiritual and mental handicaps from

which the members of the family needing special assistance suffer. They may be very earnestly trying to conquer habits of long formation. We should not be surprised if their efforts are not crowned with immediate success. In working with them we must not allow ourselves to become impatient. Instead of blaming them we must turn the searching eye of criticism on our own methods of dealing with them. Sometimes we are really more to blame than they.

Modern child welfare is no longer satisfied with the thought that anything is good enough for the dependent, neglected or delinquent child. It aims to give the child who must be removed from his own home the best that science has to offer. From careful study and observation it knows that the child of the broken home is usually retarded in his physical, mental and moral development. His health has been neglected for he suffers from uncorrected physical defects that threaten to impair his vitality. He is backward in his school work and very often his religious training has been neglected. His ideas of morality have been acquired on the city streets, from other children who are unusually well acquainted with the dark and seamy side of human life. His hero may be the bad boy who has learned to violate law without being caught. The child-caring agency must be prepared to deal with all these handicaps of the children of broken homes. It must be ready to give the child adequate medical care. It must have at its command facilities for giving the children a thorough physical examination on reception and for remedying the physical defects that the initial examination may reveal. It must see to it that the child is reexamined at least once a year. As a part of its health program it must give attention to the need for carefully planned diets with special diets for undernourished children.

Many persons dealing with children are inclined to assume that mental difficulties are beyond the reach of science. If a child shows peculiar mental traits they take it for granted that there is nothing to be done about it. In recent years mental hygiene has made very creditable progress in dealing with the mental difficulties of children. It has pointed out ways and means of remedying these defects by special training and the development of special aptitudes of the child. No institution or agency dealing with children can,

therefore, overlook the importance of mental hygiene in its program. It should have facilities for giving mental examinations to children presenting special mental or conduct problems, and of assisting those in charge of the children in regard to the method of dealing with them.

Very often the child of the broken home has had very little religious influence in his life. His parents have been all but strangers to religion. He may not even be able to repeat his first prayers. The child-caring agency has an uphill task with such a child. It must see to it that the child receives rather intensive religious training. In Catholic institutions we are very fortunate in this regard. We have not only the teaching but the example of the religious. It is always well to remember, however, that the children are not being prepared for a monastic or convent life. There must be as little compulsion as possible in religious exercises. The best children's institutions are gradually getting away from the practice of compelling children to attend daily Mass. Many of them are giving up the practice of evening prayer in common. They are trying to get the children accustomed to saying their prayers individually.

Children who are very young and who cannot possibly be returned to their own parents or relatives should, as far as possible, be placed out in homes with a view to adoption. It must be remembered in making such a placement that the transplanting of a child from one home to another is a most difficult process, requiring the highest skill. One must consider both the child and his prospective foster parents. His own parents can ordinarily do much more for the child than any foster parents. The giving of a child over to persons having no blood relationship to him should be a last resort. As more attention is being given to the conservation of the child's own home, the number of adoptions is diminishing very greatly.

Another factor which is decreasing the number of adoptions is the care exercised in the study of adoption homes. No self-respecting agency today thinks of placing a child for adoption without a careful study of the home in which the child is to be placed. This study includes one or more visits to the home, the interviewing of the pastor and the family physician and other references not related to the parties by blood or marriage. As a rule a trial period of six

months to a year must elapse between the placement of the child and formal adoption proceedings.

Our task lies not only in finding good homes but in fitting the children to the homes. We must be sure first of all that the children are adoptable, that is that they have no parents or relatives able to care for them, that we have the necessary legal authority to dispose of them and that they do not have a background of feeble-mindedness or insanity and are free from disease. It is not well to place out in families with a view to adoption children of an entirely different racial stock from the foster parents. As a general rule, for instance, it would scarcely be advisable to place children of Irish extraction with Italian parents or vice versa. Children over seven years of age are usually not placed out with a view to adoption. In times past when a family came to the institution and asked for a child of nine, ten or eleven years of age, presumably for adoption, it was actually with very little thought of adoption. The mother of the family perhaps wanted a girl to act as a companion or to assist in house work, or the father wanted a boy to help on the farm.

From long experience it has been learned that the placement of older children is fraught with very serious difficulties. Families frequently looked upon the children as a source of cheap labor. The children were not made a part of the home. Many times they were treated most cruelly and unhumanely. These findings have brought about more rigid standards in the placement of children in foster homes. The enforcement of these standards has made it exceedingly difficult to find satisfactory foster homes which are willing to accept older children free of charge. The best child-caring agencies have decided, therefore, that in order to provide proper care for older children in foster homes it is necessary to pay for them. These agencies have come to use what are known as boarding homes, or homes in which a definite sum per week or month is paid for the care of the child. The boarding home today is used for a great many different types of children. It is used for babies as well as older children. It is used for children who are undernourished or need upbuilding; it is used for those who present behavior problems and, therefore, require special training.

For a number of years the relative merits of institutional versus

boarding home care for children were hotly debated by students of social work. While fundamental differences of viewpoint still remain they have been overshadowed for the time being by the larger question of the conservation and rebuilding of the child's own home. The representatives of both viewpoints are equally anxious that everything possible be done to prevent the removal of the child from his own parents, and both are anxious to shorten the period of the child's stay away from his home.

The great majority of the children who are removed from their own homes need care for relatively short periods. For such children the properly managed institution has undoubted advantages, especially from the standpoint of religious training. Many children, moreover, need the type of discipline such as can be provided only by the institution. There is, however, a fairly large group of children who cannot be cared for in the institution. There are many behavior problems among children which cannot receive the necessary individual attention in the institution; there are children needing special health care which can be provided more easily in the home, and there are children with contagious diseases which would make it most undesirable for them to associate with other children in an institution.

The influence of social case work has extended far beyond its original sphere of providing for those needing special assistance. It has gradually changed the outlook of medicine, of the law, of the school and of industry. Medicine has come to regard social case work as a necessary adjunct in the diagnosis and treatment of patients. Ill health is inseparably bound up with the conditions under which a person lives, with his habits of life, and with his work. Medical diagnoses must reckon with these important factors in the life of patients. Many times the most important part of the medical treatment will be the prescribing of a change in living conditions, habits of life or work. Medicine needs social work in order to make this change effective.

The changes brought about by social case work in the application of law have been especially evident in dealing with the juvenile delinquent. The whole philosophy of the law as it applies to juvenile delinquents has been changed during the past thirty years.

The child is no longer regarded as a criminal. Through the court the arm of the state is extended to protect him, to change the conditions that are undermining his character and endangering his welfare. The juvenile court is provided with the necessary machinery to get a thorough understanding of the child's difficulties and to work out a systematic program for him. The influence of social case work on law has also been evident in dealing with adult crime. Some progress has been made in developing individualized treatment for the criminal. Probation departments are being organized in connection with criminal courts for the purpose of aiding judges in securing information in regard to the religious, mental and physical background of the criminal. Such information must prove most helpful to the judge in arriving at a sound decision. In many instances the judge will find that instead of sending the offender to prison he can permit him to retain his freedom, provided he shows an inclination to accept the supervision and carry out the orders of the probation department.

Educators generally assume that the problem child is primarily a concern of the school, which is better fitted to deal with him than courts or private protective agencies. But the school, in order to deal effectively with this type of child, must borrow from social work and profit by the best which its technique has to offer. Many school departments employ visiting teachers to deal with problem children. This new profession is really a cross between social work and education. Social workers have hoped that the work of the visiting teacher would gradually impregnate the whole educational system; they have hoped that educators would some day be influenced by the technique of social service not only in dealing with problem children, but also in dealing with all the children in their charge.

The great number of welfare departments established by large industries during the past few years bear striking testimony to the attitude of industry toward social work. The attitude of industry in the matter is not always dictated by purely. philanthropic motives. The workers' health, the way in which they spend their leisure time, and their living conditions, do affect their efficiency very materially. Wide-awake industrial leaders are, therefore, anxious to develop a health program for their workers; they are anxious to

have the workers supplied with the best medical, hospital, and nursing care when they are ill. Many industries employ recreational leaders to develop leisure time programs for their employees. A thought that is not lost sight of by industries in their welfare programs is the possibility of using these programs as a means of retaining the confidence and loyalty of their employees and of making it unnecessary for them to have recourse to the trade union movement in order to obtain a redress for their grievances,

Catholic Charities in Practice

"Material and intellectual progress is fruitless and even dangerous if it is not accompanied by progress in the application of the moral law." This statement of an outstanding French economist of the third quarter of the nineteenth century expresses very briefly the moving principle of modern Catholic social work. Social work in so far as it deals with the individual or the family, in the last analysis, means the building up or changing of attitudes toward life's responsibilities. Attitudes cannot be built up or changed without the influence of motives. The individual must be given definite motives or reasons for observing the rules of life that are to his benefit and the benefit of his family and of society as a whole. While science may be most useful in giving us a better insight into the life habits of the individual, without religion it can do very little toward developing a code of action suited to his fundamental human needs. It is a well-known fact that when science attempts to interpret the teachings of Christianity in regard to human conduct it finds it necessary to devise a religion and a philosophy of its own. The psychologist who tells the individual that sin is a product of antiquated standards of living and thinking, or who tells him that there is no particular wrong in giving a free rein to his passions is no longer a scientist, he is a religious teacher and philosopher. He is teaching a religion and a philosophy of life that is fundamentally at variance with Christian doctrine.

Catholic social work finds its guiding principles in the doctrines of Christian charity. Its principles are none other than those expounded by Christ Himself. They are the principles that find expression in the lives of great Christian leaders, like Saint Ambrose, Saint Augustine, Saint Cyprian, Saint Vincent de Paul and Saint Francis of Sales. In our time Catholic social work endeavors to apply these principles to new problems and situations. Catholic work is not the stereotyped institution that some would have it be. It recognizes that changing conditions call for changes of method and technique. In regard to the degree of change called for in the work of Catholic organizations and institutions there will always be different opinions as between different individuals and groups. By nature, temperament and training some will be inclined to hold

back while others will want to go forward. This is a rule of all life.

The principles of Christian teaching are necessary not only in giving the individual the right attitude toward the duties of his station in life but also in developing the character that makes it possible to discharge his duties. There is very little use in talking to a man who earns less than living wages or who has no protection against the hazards of life about proper support for his family. While we are supplementing his wages we should also interest ourselves in the securing of minimum wage legislation and insurance against sickness, industrial accidents, unemployment and old age. In a word, we must carry on an educational campaign for improved industrial conditions. We must convince the public that the wage-earner's right to a living wage is the first claim on the products of industry.

Catholic social work naturally falls into two important divisions, namely, the work of caring for individuals and families in need of special assistance and the betterment of the economic conditions of the wage-earning group. These two types of work are inextricably bound up, one with the other, and yet, as we survey the field today, we find that they are widely separated. The persons interested in what is known as Catholic social action constitute an entirely different group from those engaged in Catholic charity work in Germany, France, Belgium, England, and to some extent also in the United States. Why the two groups should have been so widely separated it is rather difficult to say. Frederick Ozanam, who was the pioneer in modern Catholic social work, regarded Catholic charities and Catholic social reform as a part of one program. He felt that it was only by getting men to participate in works of service for their fellow beings that society could be changed. Practical charity for him was the only avenue to social reform. In the latter part of the nineteenth century Catholic social work in European countries was concentrated on labor problems. Socialism was being presented to the wage-earners as the only solution of their difficulties. The trade union movement on the continent was largely socialistic. Something had to be done to save Catholic men from socialistic doctrines. Under these circumstances there was nothing left for Catholic leaders to do except to organize a Catholic labor movement. In some countries the Catholic, or as these are

sometimes known, the Christian Labor Unions, accepted Protestant as well as Catholic members. Since 1870 a large part of the Catholic social work of European countries has been occupied with questions of labor relations. It has been interested in developing Catholic labor organizations. It has been occupied with the development of a great variety of mutual benefit societies for wage-earners. It has fostered cooperative housing projects and has promoted child labor, minimum wage legislation, legislation governing the hours of work and legislative protection against industrial accidents, sickness and old age.

In dealing with the questions of labor justice the Catholic social movement was naturally brought face to face with the whole problem of the distribution of wealth, and in dealing with this basic economic problem it immediately came into conflict with the accepted economic theories which assumed that economic relations were governed by more or less inflexible natural laws. Over against the natural laws of the economists the Catholic leaders set man's natural rights to the things necessary to discharge his duties to himself and his Creator. The economists claimed that the wage-earner tended to get what he produced. Catholic students of social science contended that he should receive an amount necessary to maintain himself and his family according to a decent standard of life. To put the matter in another way, the Catholic student held that the right of the worker to a living wage was the first claim on industry, and that his claim should be reckoned with before any of the others.

The Catholic Social Movement in England was influenced very greatly by the continental pattern. In England the industrial situation was even more acute than on the continent. The factory system had taken hold in England earlier than in any other country and at the same time the accepted economic theories had eased the consciences of the middle classes by giving them to understand that nothing could be done to prevent poverty and suffering. In the last quarter of the nineteenth century the Catholics of England joined with large numbers of their fellow citizens in protesting against the laissez-faire economic theories, and in demanding that positive steps be taken by the state to improve the conditions of the working classes. Under the leadership of Cardinal Manning they also rallied

to the support of the organized labor movement which was then beginning to get a firm foothold in the country. The English Catholics did not follow the example of their continental neighbors in organizing a distinctively Catholic labor movement. Catholics formed only a small minority of the population of England. The English labor movement, moreover, was not so strongly socialistic or anti-religious as the continental movement. The English Catholics decided, therefore, to work with the existing organizations of labor rather than form separate organizations of their own.

One of the points that stands out most clearly in the Catholic social movement in European countries is the extent to which problems affecting labor and industrial relations are separated from the problems of charity. Charitable organizations and institutions are removed from the main body of the Catholic social movement. In this the European movement has departed from the philosophy of Ozanam, who believed that practical works of service were the best means of preparing Catholics for the discharge of the wider responsibilities of the Christian life. Sometimes, however, people have to turn their eyes from distant objectives in order to concentrate on those that are closer to hand. They have to sacrifice certain of their ideals in order to meet immediate and concrete situations. So it was with the Catholic leaders in European countries in the last quarter of the nineteenth century. The labor situation was acute. They had to do something and do it quickly in order to prevent the workers from finding a refuge in the ranks of the socialists.

The Catholic social movement in the United States owes much to Rev. Dr. Bouqullion, a Belgian, who came to the Catholic University in 1889 as Professor of Moral Theology. Dr. Bouqullion had a thorough understanding of Catholic ethical principles in their application to current social and industrial issues. He prepared two students who have been the pioneers in Catholic social work in America, Rev. Dr. William J. Kerby and Rev. Dr. John A. Ryan. Dr. Kerby has been the pioneer in the movement for the co-ordination and development of Catholic charities in the United States. He has worked for the application of the best and most recent experience in social service to the work of Catholic organizations and institutions. His most outstanding contribution has been the organization of the

National Conference of Catholic Charities in 1910 in cooperation with Bishop Shahan and a number of the leaders of the Saint Vincent de Paul Society in the United States. Dr. Kerby has expounded the relationship between Catholic charities and modern social movements in his book, The Social Mission of Charity. Dr. Kerby and the other leaders in Catholic social work in the United States have sought to relate social work and the social reform movement in the United States. In their program Catholic charities are an essential part of a Catholic program of thought and action. They cannot be isolated from the social and industrial order in which they operate. They must seek not only to deal with the immediate problems of poverty and dependency but must also try to remove the conditions that are responsible for these problems.

Dr. Ryan's contribution to the field of Catholic social reform has paralleled Dr. Kerby's contribution to Catholic social work. He has bridged the gulf that had been created between economics and ethics; he has shown that ethical principles cannot be disregarded in any study of the distribution of wealth. In his Living Wage, which was his entering wedge into the field of economics, he pointed out that there must not only be an economic but also an ethical equivalence between the worker's wages and what he produces, that the wage-earner's right to a "living wage" is the preferred claim on the products of industry. In his book on Distributive Justice Dr. Ryan has applied the principles of Christian ethics to the whole field of the distribution of wealth. Like Dr. Kerby, Dr. Ryan has not separated practical social work from social reform. He has regarded both as a part of one program.

Catholic social work has always been regarded as an essential part of the pastoral ministry. Until very recently the Catholic Church in the United States assumed that the serving of the poor and the needy could be cared for by the ordinary mechanism of the parish. The priests have shared their responsibility in this important work with the Society of Saint Vincent de Paul. Through their Saint Vincent de Paul Conferences they have sought to develop lay participation in the Catholic Charities. With the great shifting of population in American cities, parishes have found it most difficult to care for their own poor. Many parishes, which until recently had flourishing congregations, have lost their best supporters and are

now compelled to depend on a small number of wage-earners' families. The homes which were owned by people in good circumstances are now occupied by families that are more of a liability than an asset to the Church. The number of poor people in these parishes have increased in inverse ratio to their resources. Moreover, there are very few people on whom the pastor can call for any type of lay activity. On the other hand, there are large numbers of Catholic parishes that have no poor. There are no charity works within their confines in which the laity can participate. This is probably the most serious obstacle that we find in the development of parish social work in the United States. It means that a large number of poor parishes must have assistance from some outside source in their charity work. In order to meet this situation many far-seeing pastors in the past established co-operative relations with non-sectarian agencies and public relief departments. They believed that non-sectarian agencies should not be non-sectarian in name only, that their workers should cater to persons in need, no matter what their religion might be. The contact with the parish was also useful to the non-sectarian agency in that it gave it an opportunity of guiding a group of volunteers toward improved standards. From this relationship between the parish and the non-sectarian agencies were developed some of the most outstanding pioneer leaders in Catholic social work in the United States. Through their study of non-sectarian work they recognized the limitations of purely parochial programs. They were destined to become the pioneers in a movement for the development of a new Catholic program; they wanted to see the Church better prepared to meet the problems of poverty and dependency in the new age. Those who share the heritage of these pioneers have reason to ever bless their memory. They did much to develop in non-sectarian agencies a more wholesome respect for the Catholic point of view. They initiated many of the things that have become a part of the accepted Catholic program; they always emphasized that Catholic social agencies had very little to gain and much to lose by isolating themselves from the other agencies of the community.

Many of the pioneer leaders in Catholic parish work recognized the true status of public agencies. They recognized that public agencies had been set up and developed to take care of certain public needs

that could not be met by any individual or by any private agency. There was no reason why any group in the community should be deprived of the benefits of the public agency. It was the duty of all groups to see that public service was maintained according to the highest standards of efficiency.

As Catholic leaders began to establish city-wide contact in social work they immediately saw the inadvisability of having each parish develop its program of relationships with non-sectarian and public agencies. It meant that there would be as many different types of relationships as there were parishes. Each parish would have its own standards of work. Some would be highly conscious of their social responsibilities while others would be most indifferent toward them. The logical thing to do as they saw it was to set up a central clearing bureau which would be the point of contact between all parish volunteer groups and the community, and which would also serve as an informational and inspirational center for the different parishes. There were many things which the parish organizations needed to know about the resources of the community in the way of relief, health, legal aid, the courts, and which it was hoped the central organization could supply. It was also expected that the central organization would be an inspiration to the parishes that were indifferent toward their social responsibilities.

The Society of Saint Vincent de Paul established the first clearing bureau in Catholic social work in the United States. From their daily experience they came to appreciate the need of city-wide programs of Catholic Charities, in order that the Church might be able effectively to discharge its pastoral responsibilities.

The organization of central city-wide departments immediately opened new avenues in Catholic social work. The volunteer organizations began to see more clearly that social work meant more than the giving of relief and the finding of employment. Its great fundamental task of changing the attitudes of individuals and of families toward their life's responsibilities began to force itself more strongly on their attention. They came to see social work in its proper perspective as an integral part of the work of the Church in reaching human souls, in brightening human lives, and in bringing

human beings closer to God.

In the past non-sectarian agencies were frequently at a loss in dealing with the religious problems arising in Catholic families. Many times it was difficult for them to develop a common basis of understanding in dealing with Catholic parishes. Many pastors looked upon them as Protestant agencies. The non-sectarian agencies, therefore, hailed the coming of the central Catholic organizations as a great source of relief in dealing with the religious problems of Catholic families.

As social work generally came to express itself in strong city-wide organizations it was most important that there should be a central organization that was fully representative of Catholic interests. No single organization or institution was in a position to speak for Catholics as a whole. The only means of assuring the fullest Catholic participation in these movements would be through one central organization. This one objective alone would fully justify the formation of a central city-wide organization of Catholic Charities.

The child-caring institution or orphanage occupies a very large place in Catholic Charities in the United States. Beginning with the thirties of the last century large numbers of immigrants began to pour into American cities. When the immigrant family was deprived of its chief breadwinner there was no means of taking care of the children and at the same time of shielding their faith. A number of bishops, as well as the religious communities and national societies, took the initiative in establishing orphanages for the care of their children. In many of the larger cities the Catholic orphanage antedated any special public provision for handicapped children. Accordingly the public authorities entered into an arrangement with the Catholic and other private institutions for the care of public wards. In a number of centers this same arrangement still continues. Public wards are committed to private institutions and paid for by the cities and counties on a per capita basis.

In the beginning there was very little thought of specialization in the work of Catholic child-caring institutions. It was assumed that the same institution could provide care for children of all ages and types. In time the persons in charge of the institutions came to see

the need of specialized care for different types of children. Special institutions known as infant asylums were accordingly established for babies. These institutions usually combined the care of infants with work for unmarried mothers. Special institutions were also organized for the care of delinquent children, for the care of the feeble-minded and for crippled children. And as the need of specialized institutions began to appear the question immediately arose as to how far the Church should go in caring for the different types of Catholic children. How far should it go in establishing institutions for feeble-minded children, institutions for juvenile delinquents and for crippled children? This question has really settled itself in a practical way in most dioceses in the United States. With its manifold responsibilities the ordinary American diocese has been unable to command sufficient resources to finance special institutions for feeble-minded and crippled children. Thanks to the labors of the Good Shepherd Sisters many dioceses have been able to establish homes for delinquent girls. A few of the larger dioceses have been able to establish homes of limited capacity for feeble-minded and crippled children. Catholic Charities, however, has been compelled to look to public institutions for the care of most of the Catholic feeble-minded and crippled children. Outside of a few of the large dioceses the same has been true of delinquent Catholic boys.

Catholic Charities does not overlook the mother who must go out to work and who, at the same time, is desirous of maintaining a home for her children. Day nurseries have been established for this purpose. They are not intended to give the mother an opportunity of neglecting her children. When properly managed and working in close co-operation with other agencies of the community they minister only to mothers whose absence from home will not mean neglect of children. Well-organized day nurseries, moreover, provide the type of training and medical care which many children of pre-school age need so sorely.

Catholic Charities in the United States do not depend entirely on the institution for children needing care away from their own homes. During the past fifteen years there has been a considerable development of Catholic child-placing in the United States. This new movement is not designed to supplant but rather to supplement

the institutions by caring for certain types of children that cannot be cared for by them.

The Catholic child-caring institutions of the United States are rooted deeply in the traditions of the past. Their upbuilding has represented a hard and bitter struggle. Many times the religious communities in charge of these institutions have received very little assistance. The communities have been compelled to operate them on a very small margin. Since the communities were pressed for increased personnel by the schools and hospitals they could not give the institutions as much attention as they might have desired. The institutions, moreover, were built up on the principle of rescuing the child from undesirable surroundings. If they did not accept the child there was a danger that he might be taken by some proselytizing agency. When they were first established the facilities for the home care of dependent and neglected children were non-existent or poorly developed. Hence it was that they developed the policy of accepting children without very much question.

One of the most important problems confronting the institution today is the reception and discharge of children. No person interested in the institution wants to see it filled with children who can be taken care of in their own homes. He wants to see it reach out into those fields in which its influence is needed most. He desires to see it give special attention to children who need intensive religious and moral training. In the new Catholic institutional program such an objective is readily attainable.

No longer will the institution be an isolated unit in Catholic work. It will be an integral part of a diocesan program of Catholic Charities. Its work will be closely related to that of organizations interested in the conservation of the family life of the child. Through its contact with outside agencies it will be able to keep a watchful eye on the child after he is discharged. It can then live in the assurance that its efforts and its toil have not been in vain.

By reason of the great influx of immigrants into American cities in the eighties of the last century, the parish organization of the church was unable to keep pace with the rapidly growing Catholic needs. This provided an excellent opportunity for social service and missionary work on the part of Catholic women's organizations and

a number of the religious communities. Both lay women and the members of various institutions endeavored to provide catechetical instruction for the immigrants who could not be reached by parish organizations. As a part of their program, they also provided recreational activities for the young. Such were the beginnings of the Catholic settlement movement which has assumed such large proportions in many of the large industrial centers.

Catholic women's organizations have not only been active in settlement work but in other fields of social service as well. In cities like Chicago, New York, Detroit and Pittsburgh, they have done valuable pioneer work in developing protective programs for Catholic girls. In a number of cities, organizations of women have been very active in the care of families needing service or relief. These organizations of Catholic women, in many of the smaller cities, are the only Catholic organizations with city-wide programs of social service.

There is no work that is so bound up with the history of Catholic Charities as the care of the sick. The care of the sick and the poor has always gone hand-in-hand in the charitable ministrations of the Church. The first hospital was the bishop's home. Every monastery had its hospital. In the late middle ages, prolonged wars increased greatly the number of sick and injured. Great hospital communities, inspired by the spirit of Catholic Charities, sprang up on all sides. The care of the sick was the basis of the whole program of charities begun by Saint Vincent de Paul.

The care of the sick today is vastly more complicated than in the past. Modern medicine has made great progress in the diagnosis and treatment of disease. The magnitude of the field of health has been increased a hundredfold. Through organized health programs, diseases are now being prevented or brought under control that formerly were looked upon as entirely beyond the reach of science.

The hospital of today, therefore, is not the same type of institution that it used to be one hundred years ago. The hospital of the past did not have the elaborate laboratory and surgical equipment that the modern hospital possesses. The improved standards of the modern hospital have meant increased costs. It is, therefore, becoming exceedingly difficult for the Catholic hospital to maintain

the standards required by modern medicine and at the same time continue its charitable traditions. It is becoming exceedingly difficult above all for it to supply hospital and nursing care for persons of moderate means at a price they can afford to pay.

Many persons in our time expect too much of hospitals. They expect them to bear the largest share of the cost of ill health in our communities. They expect them to care for all the poor free of charge and to supply persons of . moderate means with hospital care at a price they can afford to pay. While the hospitals and especially the Catholic hospitals, thanks to the sacrificing labors of the sisters, are continuing to do a great work of charity, we cannot impose impossible burdens on them. Other means of bearing the cost of ill health must be found besides the hospitals. A larger share of the cost must be borne by the public in the form of increased taxation, and by industry as a part of its wage cost.

The Catholic hospital is coming to exercise an increasing influence in Catholic Charities. In recent years charity workers have come to attach more and more importance to ill health as a factor in poverty. They have looked to the hospitals and especially to hospital clinics and dispensaries to aid them in providing medical examination and treatment for the members of the families under their care. They have been anxious to see the hospital reach out into the home so that it may be able to bring the message of health not only to the sick but also to the well members of the family. They have been anxious to see the hospital provided with the necessary personnel so that it may be able to study more carefully the relationship between the health of the patients and their habits of life, and also that it may be able to follow up more carefully the patients who have been discharged, in order to see that the advice given is properly carried out.

The work of the Society of Saint Vincent de Paul and the various organizations of Catholic women, pointed the way for diocesan programs of Catholic Charities in the United States. The lay organizations found that there was a certain point, past which they could not reach in programs making for Catholic work as a whole. Their leaders recognized that if unified and systematic programs of Catholic Charities were to be developed, they must be developed

under the leadership and direction of the bishops in their respective dioceses. Each Catholic organization and institution was perfectly capable of rendering a worthwhile service in its own department. But what promise was there for future planning and development? What means was there of preventing overlapping and duplication of effort between the different institutions and organizations? How could the limitations of the existing institutions and agencies be overcome? To whom might they look for guidance and inspiration in bringing their work up to better standards and in profiting by the best experience in social work? All these questions pointed to the need for diocesan programs of Catholic Charities. The diocese alone was in a position to plan intelligently for the future; it alone had the authority and prestige necessary to prevent overlapping and duplication of effort, to supplement existing agencies and to lead them to better standards. The diocese alone was duly qualified to speak for Catholic work as a whole.

From very humble beginnings fifteen years ago the diocesan programs of Catholic Charities in the United States have come to a position of leadership not only in Catholic work but in social work as a whole in this country. In 1915 not a single diocese in the United States had a systematic program of Catholic Charities. At the present writing some thirty dioceses have adopted fairly systematic programs.

A number of the dioceses have developed their diocesan programs on the basis of complete fact-finding studies of their charities. Before undertaking any new developments, the bishops in these dioceses have wished to get a complete picture of their present resources and of the problems to be met in their dioceses. With the facts before them they felt that they could plan more intelligently. The office of the National Conference of Catholic Charities and the Department of Social Action of the National Catholic Welfare Conference have been placing their services at the disposal of the bishops in making studies of their charities.

While there are many differences between the charities programs of the various American dioceses, dependent on their different local traditions, resources and problems, there are certain common underlying principles that find expression in nearly all of the

programs. Every diocese recognizes some responsibility for the care of the poor in their own homes. In the smaller dioceses it may be possible to have this need satisfied by parish organizations working under the direction of a priest moderator, appointed for the diocese as a whole. In order to deal with problems in the larger dioceses there must be a central organization that is prepared to supplement the relief work of the parishes and has at its disposal a number of trained workers who will deal with such difficult family problems as cannot be dealt with by volunteers. We find, therefore, that the diocesan organizations of Catholic Charities as a rule have departments for the care of families needing service or relief in their own homes.

Every diocese recognizes some responsibility for the care of dependent and neglected children and establishes an institution for this purpose or makes the necessary arrangements with an institution in another diocese. But a diocese cannot discharge its obligations toward dependent and neglected children completely by providing institutional care for them. It must see to it that no child is removed from its own home until every effort has been made to conserve that home life. ·

It must also see to it that the child is given proper care and supervision after it has been discharged from the institution. Ordinarily the institution does not have the facilities necessary to reach out into the homes of children. We find, therefore, that nearly all the diocesan organizations of Catholic Charities have departments of child care, In addition to regulating the reception and discharge of children by the institutions, these departments place children in boarding and free homes.

A few of the larger dioceses have special departments for community and recreational work in their diocesan charities. These departments promote Catholic settlement work; they act as an inspirational center for parish recreational activities and conduct summer camps.

The most forward-looking diocesan programs regard the hospitals as an integral part of the diocesan charities. The policies of the hospitals in receiving part-pay and free patients are matters in which the diocesan charities are vitally interested. The diocesan

charities are also vitally interested in the hospital clinic and out-patient departments. The diocesan charities cannot do good work without a definite understanding in regard to part-pay and free patients, needing hospital care and also in regard to patients needing clinical care. The diocesan charities need the assistance of the hospitals in their health programs for children's institutions.

The success of the diocesan organizations of Catholic Charities will depend very largely on the type of leadership and service they provide. Above everything else they need leaders and workers who are inspired by the finest ideals of Catholic Charities and who have a thorough appreciation and understanding of the best modern methods in the care of the needy and afflicted. For the training of leaders and workers we must have schools. They cannot be permitted to acquire their experience and technique at the expense of the weakest and most helpless members of the community.

For a number of years the Catholic university has been preparing priests for leadership in the charities of the different dioceses in the United States. The National Catholic Service School has been organized especially for the training of lay women workers. Loyola University School of Sociology at Chicago and Fordham University School of Sociology at New York also provide training for Catholic women desiring to take up social work as a profession. The diocesan organizations of Catholic Charities in the United States owe much to the leadership and inspiration of the National Conference of Catholic Charities. In its fourteen meetings held since 1910, the Conference has helped to concentrate attention on the limitations and needs of Catholic Charities. Through its concrete studies, it has induced Catholic workers to take a more objective view of their problems. Its proceedings and its monthly publication, the Catholic Charities Review, have become the most important sources of information on Catholic Charities in the United States. Its special studies, including the Program for Catholic Family Work, the Program for Catholic Child-Caring Homes, the Program for Summer Camps, are important additions to the literature and technique of Catholic Charities. The pioneer work of the National Conference of Catholic Charities has been ably reinforced during the past eight years by the Department of Social Action of the National Catholic Welfare Conference and the National Council of

Catholic Women.

About This EBook

The text of this ebook was taken from the book *The Catholic Church and the Destitute*, by Father John O'Grady. It was published by The MacMillan Company of New York, New York in 1929.

It has the Nihil Obstat of Father Arthur J. Scanlan, S.T.D., Censor Liborum, and the Imprimatur of Cardinal Patrick Joseph Hayes, Archdiocese of New York, New York, 11 May 1929.

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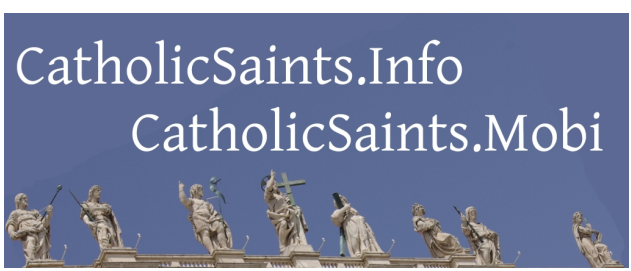
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